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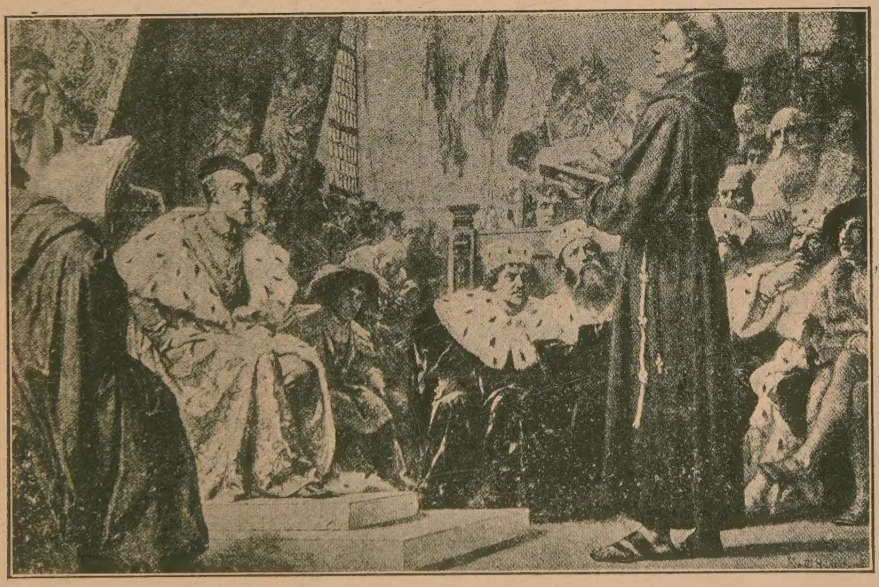
Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America



LUTHER BEFORE THE EMPEROR CHARLES V AT THE DIET OF WORMS, APRIL 18, 1520, REPLYING TO THE EMPEROR'S QUESTION WHETHER HE WOULD RECANT, BY SAYING, "I CANNOT AND WILL NOT RECANT ANYTHING," ADDING, IN LOUDER TONES, "I CANNOT DO OTHERWISE. HERE I STAND. GOD HELP ME!"

This scene was re-enacted at the Baltimore Convention on Wednesday evening. The drama of the Reformation is fully described in the report in this number.

THE BADGE OF ROYALTY

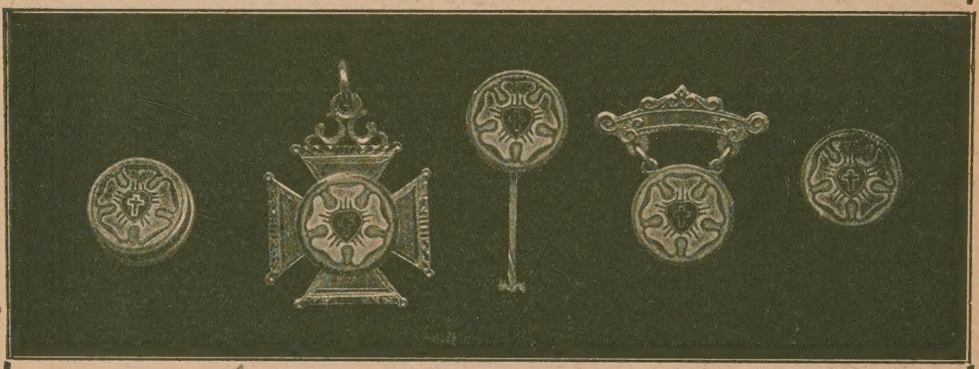
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



Button. **Watch Charm.** **Stick Pin.** **Pin with Hanger.** **Pin Clasp.**

THE ABOVE ARE EXACT SIZES AND STYLES OF BADGES

It is furnished in different styles at the following prices: Button Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

Watch Charm, with Emblem on both sides, Solid Gold, $5.00; Rolled Gold, $2.50.

Discounts: 1 dozen lots, 10 per cent.; 2 dozen lots, 15 per cent. 50 or more, 25 per cent.

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Of the Church - By the Church - For the Church

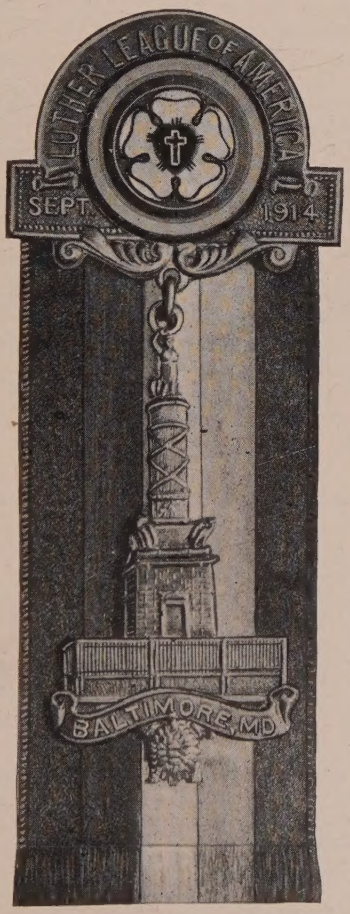
Luther League Review

Luther League of America

Eleventh Convention at Baltimore, September 22-24

"UNTIL you attend a convention of the Luther League, you never know what talent there is in the Lutheran Church." This remark serves at once as a focus for a distinct vision of the greatest gathering of Lutherans that Lutheran center, Baltimore, has ever known. Intense and widespread interest had long made this convention a cynosure for Lutherans throughout America. Those fortunate enough to have attended this remarkable convention were not disappointed. Those who can only read accounts of the proceedings will regret their absence. Seldom does one find in ordinary religious assemblages as much stored energy as in this convention. To a visitor for the first time to a convention of the Luther League of America it was a revelation of the reverential and spiritual disposition of our laity, of the superior excellence of the varied ability among our people, and of the loyalty and reserved activity they so freely place at the disposal of the Church, with a knowledge and intelligent understanding surprising to a novice in things Lutheran.

Before the opening session of the convention on Tuesday evening Hotel Altamont, the convention headquarters, was crowded to overflowing, and was compelled to decline further accommodations to the many still desiring to register. A day before the first session of the convention delegates and visitors began registering at the different hotels. The hotel committee at the bureau of information in the convention church was kept busy before and after the evening session in directing the Luther Leaguers to places where accommodations might be secured. The registration committee was at work by eight o'clock on Tuesday morning, recording the names of delegates and visitors, though the convention did not open until in the evening.



OFFICIAL BADGE OF THE BALTIMORE CONVENTION.

Promptly at eight o'clock on Tuesday evening, September 22, the full, melodious notes of the splendid pipe organ, played by Mr. Robert Jones, choir director and organist of St. Mark's Church, were heard announcing the hour had come for the opening of the convention that for months had attracted the attention of the hosts of young Lutherans all over the continent.

St. Mark's Church, Rev. W. H. Dunbar, pastor, was the convention church. This is one of the most ecclesiastical and beautiful churches of the denomination in America. It is of the modified Byzantian architecture.

It has been handsomely decorated by Tiffany. The churchly appointments, and the subdued religious light of this basilican auditorium inspired reverence in the worshippers.

Never before has a Luther League convention been so favored with decorations. These were done by a lady member of St. Mark's Church, and were in exquisite taste. Such masses of flowers could only be found in the sunny South. The beauty and the fragrance of the floral decorations added to the charm of the House of God.

As the eight hundred Lutherans who filled St. Mark's Church that Tuesday night sang, "Now thank we all all our God," the officiating ministers and speakers entered from the sacristy. And without going into useless repetitions and unnecessary details it should be sufficient to state only once that the worshipful and devotional note was not a minor in the convention's history. No convention the writer has attended in a long experience was more spiritual, worshipful and devotional in the opening and closing of its sessions than the Baltimore convention of the Luther League of America. The liturgical services of the opening session were conducted by Revs. W. E. Brown, P. A. Heilman, D. D., H. D. Newcomer and W. H. Dunbar, D. D., the pastor of the church.

After the rendition of Dudley Buck's "Festival Te Deum" by the choir of St. Mark's Church, addresses of welcome were delivered. Carl M. Distler, Esq., president of the Baltimore District Luther League and chairman of the local committee of general arrangements, on behalf of the Baltimore Young People's Societies welcomed the convention in a happy and appropriate address. Mr. Distler said:

Address of Welcome by Carl M. Distler

We rejoice in the honor which has made it possible for us to be hosts to the Luther League of America.

We rejoice that we can stand shoulder to shoulder with you, that we can look onward into the future when joined to our ranks shall be the countless numbers of Lutherans who shall populate these United States, the young Lutherans who shall rise up and in the generations which are to come shall make the Lutheran Church the greatest Church which this country has ever known, and which has ever existed throughout the entire world. We rejoice in the possibilities which are ours to lead the Church into a higher conception of the duty which was given it by the Master. And so, sir, we bid you welcome to our city.

We rejoice in the theme which you have chosen for the convention. We feel it is especially apropos in the present stage of unrest in the history of the world. We feel that when the church at large through the influence which this convention shall bring to it, through the inspiration of the addresses which shall be delivered to the young people here assembled, when the church at large shall realize its God-given mission of being doers of the Word instead of hearers only, when the people who sit in our pews shall realize they have been called into that solemn relationship with God which demands of them their service as well as their presence, we believe, sir, that when the Church through the influence of this convention, through the inspiration of the young people and of the generation which is now growing up, when the Church shall begin to apply the teachings of Jesus Christ to the life of the people, when the people shall know and shall feel sure that the teachings of the Master are just as applicable to the social relationships as to the religious relationships, that then—and then alone—will the world come into that happy possession of that day for which Jesus Christ labored and toward which he looked.

And so, sir, we bid you welcome and we trust under the providence of God the inspiration of this convention may redound to the glory of His name, may result in the extension of His kingdom more rapidly through the advance of man.

And so, sir, we bid you welcome. We lay at your feet and those of the delegates our services, humble and weak though they may be, and we ask that you may use us in any way that you shall see fit and we shall be only too glad to serve you as fellow Lutherans.

Rev. Henry Manken welcomed the convention in a few felicitous remarks on behalf of the Lutheran churches of Baltimore, saying in part:

Address of Welcome by Rev. Henry Manken

I greet you this evening in the name of the Lutheran pastors and Lutheran congregations of Baltimore city and vicinity. I deem this an especial privilege, not only to represent these pastors and their churches and their varied interests, but especially to welcome you, a noble band of Christian workers, whose standard is the black, red, white, blue and gold, and who believe in being doers of the Word and not hearers only.

You are no doubt acquainted with the sentence which comes to us from the Latin writer Terence, who said, "I am a man, and nothing that is human is foreign to me." It is said of Dr. Phillip Schaff that he changed this a little bit and said, "I am a Christian and nothing that is Christian is foreign to me." This evening these pastors and their congregations welcome you who come from many States, representing several of the large bodies of our Lutheran people of this land, and remembering this we say, "We are Lutherans, and nothing that is Lutheran is foreign to us."

We pray that God may bless our gathering together, that the Holy Spirit may be our leader in all that is said and done, and that His blessing may rest upon us. We bid you welcome.

Mayor James H. Preston was to have been present. Official duties prevented his attendance, but he sent a letter of greeting which was read and in which he informed the convention the elaborate street illuminations of Baltimore prepared in honor of the celebration of the centennial of the "Star Spangled Banner," the hymn written by Francis Scott Key, would be lighted nightly during the convention for the enjoyment and pleasure of the delegates and visitors. Hon. E. F. Eilert, of New York, chairman of the executive committee, responded as follows:

Response by Hon. E. F. Eilert

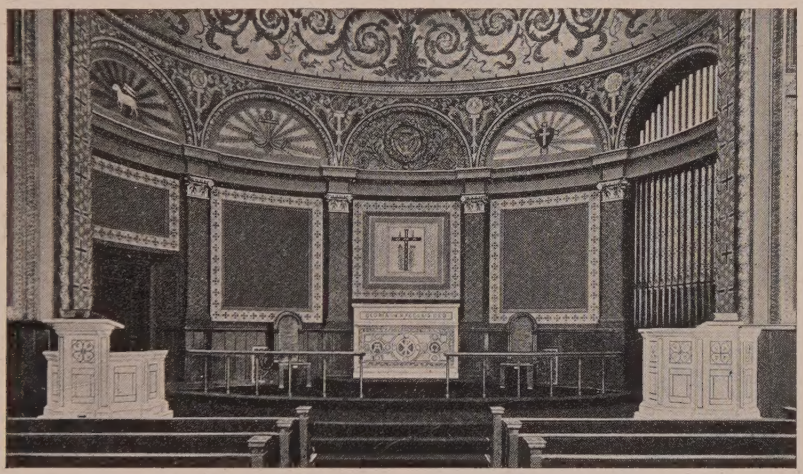
The happy greetings that have been expressed by the gentlemen that have preceded me prove to us that Baltimore bids us a real hearty welcome, prove to us that we are meeting in a strong Lutheran center, prove to us that we have come to the city where Lutheranism predominates to a very large extent, not only as shown by the congregation, but by our Church, Institutions and the Boards represented here and in the beautiful Mother House in the outskirts of the city.

We are really grateful to you gentlemen, to the pastors, to the congregations, to the members of the Luther Leagues, to the members of all the Lutheran young people's societies of Baltimore, for all of this, and we trust that our coming here may be of some advantage to you, as we feel it surely will be of advantage to us. The Luther League has been meeting in many centers, and wherever it has met, it has left its impress; it has left its impress on the people of that community and it has left its impress upon the Church at large regardless of synods, and entirely and wholly for the upbuilding of our Lutheran Church.

The Luther League of America will be twenty years old next year, but has been in existence not exactly as a national body, but in various steps leading to a national body, and then for nineteen years as a national body, during a period of twenty-five years, and whatever progress has been made, has been made slowly, surely, but with the distinct thought that it was doing good for the congregations with which the Leagues were connected, for the Districts in which District Leagues existed, and for the States in which State Leagues existed. The Luther League primarily stands for everything that is Lutheran. It does not regard synodical lines, neither does it disregard them, but nevertheless it tries to build up within the Church, no matter what its synodical relationship may be, a strong organism which shall build up the Church and which shall do things for the Church.

The subject of our meeting during the next few days will emphasize some of the things that we hope to accomplish, possibly some of the things which we have done, but on which we hope to place further emphasis, so that every one may take home with him some thought from this convention that will help him and help her in his or her church and make for good in that church.

Gentlemen and fellow members of the congregations of this city, we thank you sincerely for this welcome and we trust our stay with you will be beneficial both to you and to us.



APSE OF ST. MARK'S CHURCH, SHOWING ALTAR, PULPIT AND LECTURN.

After these addresses the congregation joined in singing, "O worship the King all glorious above." One of the noticeable features of this whole gathering was the remarkable convention singing of the unusually well selected great hymns of the Church. We counted no less than twenty-two hymns distributed with care and judgment through the exceptionally fine program of the convention.

"Doers of the Word" was the theme of the convention. It was based on article twenty of the Augsburg Confession. One of the Baltimore pastors informed me, and showed me a local newspaper article, that the following week in a great Roman Catholic convention to be held in that city they were to discuss the subject engaging the attention of the Luther League convention. We were glad to have the first word on the great duty of the Church in modern society, we were glad, too, to note that our Leaguers were in accord with and abreast of the times in their thinking, and we were especially glad also to observe how live and modern is our venerable Augustana. This last feature was remarked upon by very many present with whom I was privileged to converse.

In a masterful and scholarly address William A. Granville, Ph. D. LL. D., president of Pennsylvania College, Gettysburg, Pa., on the subject, "The Church, the Cohesive Force in Human Society," delivered "the keynote address," and pitched it high in noble and lofty purpose. President Granville spoke with deliberation and earnestness substantially as follows:

The Church the Cohesive Force in Human Society

In order to obtain the proper perspective for a clear understanding of this subject, let us first turn to the Bible for the history of the first beginnings of the Church. There we read that Andrew is first drawn to Jesus by an irresistible force, and this same force impelled him to find his brother, Simon Peter, and to bring him to Jesus. As a result, Simon Peter is also attracted to Jesus and both of the brothers become His disciples because they believed in Him with all heart and mind and soul. Andrew and Simon Peter are now more than natural brothers, they have also become Christian brothers because of their common love for and faith in Jesus. Their fraternal tie has been strengthened and hallowed by a new, a spiritual

bond that cannot be severed even by death. With hearts overflowing with joy and gratitude because they have found the Messiah, the two brothers follow Jesus into Bethsaida, their own home town, where Jesus finds Philip and saith unto him, "follow me." It is natural to suppose that Andrew and Simon Peter knew Philip as a neighbor and that they brought him to Jesus. Now Philip is convinced that he has "found him of whom Moses in the law, and the prophets, did write and straightaway he goes to find Nathaniel, and brings him to Jesus." Thus one after another is brought to Jesus until the twelve disciples have been chosen. Here then we observe Christian society in its initial formative stage and see the first organized nucleus of the visible Church of which Jesus Christ is the head.

We note that Jesus first drew each one of the disciples to himself; that was, is, and always must be the first step toward true discipleship; the second being that they were drawn to each other by a reflection of the force which drew each one of them to Jesus, and this force acted as a bond of Christian fellowship drawing them closer and closer together as each drew nearer to Jesus. The disciples did not first organize themselves into a club or society, and then formally resolve to accept Jesus as their leader. Each one first formed a union with Christ, and this union of each with Christ was the basis and only basis of their union as Christian brothers. Each one was drawn to Christ because of his faith in him, and this faith was therefore the cohesive force which held together this the first band of Christian brothers. A lot of iron filings scattered over the floor of a machine shop show no tendency to attract each other, but if we bring a powerful magnet into their immediate neighborhood, the iron filings appear suddenly to take on life and spring into contact with the magnet. And not only are the particles of iron filings drawn to the magnet, but as soon as each comes within the sphere of influence of the magnet it changes its nature by also becoming a magnet, and then attracts every other magnetized particle. And so when the sinner is drawn to Jesus Christ by the attractive force of his redeeming love, his nature changes to such an extent that it becomes a need of his very being to commune and associate with others who also count Jesus Christ as their Master and Saviour.

It would be well for us to bear in mind the manner of formation of this, the first Christian Church, when we are trying to recruit the Church ranks of today. Some are so anxious to get a man to join the Church that they do not take the precaution to determine whether or not the prospective member has taken the first necessary step, that is, whether or not he has joined Jesus. And is not the omission of this the fundamental first step in so many instances the reason why we have so many worthless church members whose names are encumbering our church rolls and whose lives are stumbling blocks to others not of the fold? Let our main concern be to bring the man to Christ, that is the thing of chief importance, and then the task of bringing him into Church fellowship will be easy enough, for he will naturally gravitate to the Church, because she is Christ's handmaiden on earth. Faith in Jesus Christ is, therefore, the cohesive force in the Church; and because the Church is dominated and saturated by this faith which has penetrated every fibre of its true members, the Church is the cohesive force in any community where Christian ideals have been woven into the warp and woof of society.

The social reformer tries to reform the drunkard because he is a heavy economic burden on the community, an irresponsible if not dangerous member of society, and because of his menace to posterity; while the Church strives to reform the drunkard by so changing his very nature that his taste for strong drink will of itself disappear. The Church desires to save the immortal soul of the drunkard by first bringing him to Christ, well knowing that this and this only will effectively and permanently remove him from the category of our perplexing social and economic problems. Kaiser Wilhelm condemns drinking because it makes poor soldiers, the manufacturer because it makes inefficient workmen, the business man because it makes unreliable employees, the railroad because of the possible loss of life and property that may result. In its dealings with the drink evil the motive of the Church is as much higher than these others that have been mentioned as the ten commandments are above the statute law. In fact, as the lower standards of the statute law could not exist except for the high ideals and standards of the moral law, so there must be the higher compelling motive of the Church to save the man from drink by first saving his soul before there can even come into existence the lower social and commercial motives for the abolition of the drink evil.

And this dependence of lower standards and purposes upon the continued maintenance of high ideals and motives is duplicated in the life of the individual, the processes of society, and in the history of a nation. No individual reaches his highest ideals in practice or lives up to the standards of his highest knowledge, and the same thing is true of society and of the State. We see then that even the lower levels cannot be maintained unless there is a higher source of supply from which can be drawn a constant stream of high ideals and noble purposes. And it is the function of the Church to see to that there is a constant and unfailing flow of such high ideals and unselfish motives into human society from the inexhaustible reservoir of God's love and mercy. Who concerned himself about low wages and industrial slavery until Christ declared that the laborer was worthy of his hire; who worried about or cared for the poor, the sick and the unfortunate until Christ came to plead for the destitute and to heal the leper, the halt and the blind?

The way of the Church in approaching social wrongs to set them right is to first set men right. "The individual human being is the most important factor in society and the chief business of the Church is not to tinker the links which bind men together in the social order, or even to perfect the organism in which they move and by which they are more or less controlled, but it is to promote in men the Christian life which is so thoroughly human and so truly divine that it must issue in just and beneficial relations between them." In short, the aim of the Church is not so much to solve the social problems of the age as to put the Christian cohesive force of faith in Jesus Christ into the social life of the age. The Church has been, is, and always will be the chief channel for the communication of divine power to men as well as God's prophet unto the nations.

The only right and really effective kind of social service is that which has been preceded by, and has derived its momentum from Christ's service; for one of the first fruits of the regenerated life is a compelling desire to serve and help others spiritually as well as in all the relations of life. Luther says "A believer is a new creature, a new tree; therefore all such language as is used in the law is not applicable to him, as the following; a believer ought to do good works. Just as it is not proper to say that the sun ought to shine, that a good tree ought to bear good fruit, or that three plus seven ought to be ten. The sun need not be commanded to shine, but does so unbidden, according to its very nature since it was created for that very purpose. So a good tree brings forth good fruit of its own accord. Seven plus three is ten and can never be anything else."

And let us not make the mistake of substituting an effect for the cause. To provide a poor family with a good home with modern improvements may promote their health and happiness, but not necessarily their holiness. A bath tub in the house can never be a substitute for Christ in the heart. Increasing a man's wages may increase his material prosperity, but who remembers a case where it increased his piety? It is not the primary function of the Church to try to cure our social ills, but to minister to the spiritual health of the individual, a secondary result being that the twice born man will strive for all that will in any way benefit mankind. His good works will naturally follow as the fruit of his faith in Jesus Christ, not to acquire merit before God, but because good works must follow faith. "Faith without works is dead." "By their fruits ye shall know them." A man's profession of faith is not sufficient proof to us that he is converted, we look for further evidence in his life. And where shall we look except in his social relations with those about him? Is he a better husband and father, a better son and brother, a better neighbor, a better employer, a better employee, a better citizen? It was the head of the Church who said, "This is the first and great commandment, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself."

"It is certain that the man who is a Christian will

not debase womanhood to satisfy his lust, traffic in girls to gratify his greed for gold, protect vice or shut his eyes to evil that he may retain his official position or his political power, legislate for personal or partisan advantages at the expense of the public welfare, concoct ingenious schemes for the appropriation of goods which he never earned, and to which he has no moral right, coin human flesh and blood and tears into dividends, or in other ways compel the miseries of his fellowmen to contribute to his luxuries."

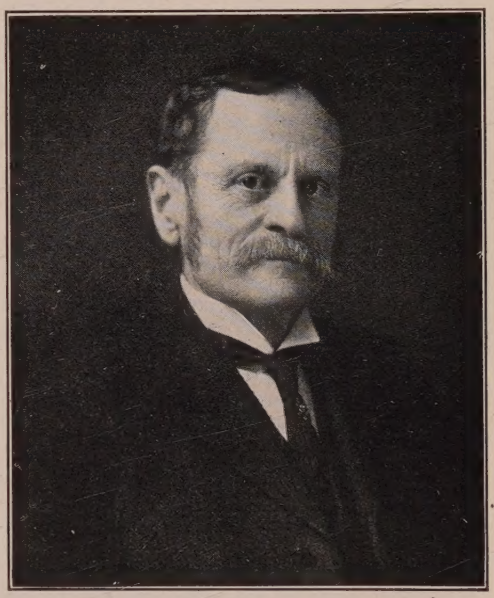
There are certain processes which always remain the same, they are constant, they cannot be changed by time, place or circumstances. For instance, natural birth is the same today as always, there has never been the slightest change or variation in the process from the beginning of human history. And so the process of spiritual birth has from the beginning been the same that it is today. In spite of the wide differences in the social, political and economic conditions of today and those existing at the beginning of the Christian era, the way of salvation is the same now as it was in Christ's day. And this emphasizes the fact that the process of converting a soul can never in the slightest degree be changed by environment. It is the same for all, the ancient and the modern, the young and the old, the rich and the poor, the high and the low. And yet, while all that we have said is true, we must not ignore the fact that the work of the Church can be but feebly and imperfectly done if those whom it tries to reach are poisoned by a social malaria, oppressed by intolerable industrial conditions, or stifled by a depressing social atmosphere. The chances of life are slight indeed, for those who are born whether of the flesh or of the spirit in such unfavorable surroundings. It is the especial duty of Christians to strive to keep all possible infection from both bodies and souls. While the Church of Jesus Christ is not here to substitute social service for religion, she is here to so set the hearts of men on fire with the religion of Jesus Christ that human society will be permeated with the principles of social equity and justice as unfolded in the Golden Rule and in the Sermon on the Mount.

If you are a Christian, it is certain that you have a consuming desire to improve the social, political and industrial, as well as the spiritual conditions in the community where you live. And in order to obtain permanently beneficial results we have shown that you, like Jesus, must begin by improving the individual; that is, you should first strive to bring him to Jesus, for only the true Christian makes a model citizen. It was the Head of the Church constituted of this kind of members who said, "Where two or three are gathered together in my name, there am I in the midst of them." As God thus dwells in His Church, His influence will inevitably become a shaping and transforming force in the community of which that Church is a part. This divine influence, born in the hearts of individuals, therefore reaches society through the Church, and hence the Church becomes the cohesive force in that society.

On asking a man not long ago to what church he belonged, he replied, "I belong to the largest church in this country." Knowing that he was not a Roman Catholic, I requested him to be more specific, and he replied, "Oh, I am one of that great mass of the population of the United States who do not belong to any one of your sects. I am an independent thinker on religious topics. I am not hampered by any creed. I belong to the great United States Church." But who ever heard of this "United States Church" ever striving to save a sinner, to Christianize and thus civilize the heathen world, to bring relief to the sick and needy, to promote a crusade against vice and crime? Behind every sincere effort to save souls and to ameliorate unfortunate social conditions, you will invariably find the prime movers to be Christian men and women from our churches and not those who hang on to the fringe of the Church for the sake of the loaves and fishes, or those who, like parasites, insist on drawing all the social benefits found in a Christian community without assuming any of the responsibilities or performing any of the duties of Church membership.

And let us not forget that our duties to the Church lie within the Lutheran branch of that Church, in it and through it we can serve God and society most effectively and efficiently. Some timid souls decline to join a particular church for fear of being called bigoted, sectarian or denominational. Not only is there no harm in the true Christian belonging to a particular denomination and in his preferring it to all others, but according to the existing order of things, which I believe are divinely ordained, he can thus labor best for the Kingdom of God. Just as a man may prefer his own family to any other and yet labor faithfully for the welfare of the community at large, or a man be a patriot, preferring his own country to any other, and yet strive for the best interests of the whole human family. God gives to each one of us a sphere within which to live and labor, and it is necessarily limited; in and through that sphere, and not otherwise, can we best fulfill the destiny for which God has placed us here. A man may then be denominational without being bigoted; he may be churchly without being sectarian.

The theme for this convention is "Doers of the Word," and as Luther Leaguers our "doing" for God and for society can be most effectively and efficiently done in and through the Lutheran Church, and we glory in the great privilege that God has given us to labor in the beautiful and fruitful Lutheran corner of his great vineyard.



WILLIAM C. STOEVER, Litt.D.,
President of the Luther League of America, 1900-1914.

After Mrs. Otto Hempel and the choir rendered Gounod's "Jerusalem," President William C. Stoever, Litt. D., Philadelphia, delivered his biennial message.

When Jesus Christ was upon earth He gave two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." He exemplified the second with that wonderful parable of the good Samaritan, and from the man of whom He asked this question, "Which now of these three thinkest thou was a neighbor to him who fell among the thieves?" He elicited the answer, "He that showed mercy on him."

"Lift a little—lift a little!
Many they who need thine aid.
Many lying on the roadside
'Neath misfortune's dreary shade.
Pass not by, like priest and Levite,
Heedless of thy fellow man;
But with heart and arms extended
Be the good Samaritan."

We are here tonight at the opening of a great convention in which the lesson of the Second Commandment is to be set forth. If we have done our

duty to others we do not need the instruction. If we have not, then it behooves us to learn how to reach out to those who are depressed, discouraged, and sick in heart as well as in body. We are to be "doers of the Word, and not hearers only." The Epistle of St. James tells us that words are not sufficient, but that work must be shown, for he says, "Ye see then how that by works a man is justified and not by faith only"; the writer beautifully sums up in these words: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

In his book, "The Augsburg Confession," Prof. J. L. Neve tells of a nameless layman, said to be a mayor of a city in Germany, who some time ago published in Heidelberg a little book on the Augsburg Confession. Among other things which occur in his outline is the following upon the article which is the basis of the program of our convention: "Our article" (the XXth) "asserts in a positive way three things:

"1. This doctrine is divinely true, because

"(a) It is taught in the Gospel, especially by Paul. Eph. 2:8.

"(b) It is the old doctrine 'supported by the testimonies of the fathers.' Augustine and Ambrose are quoted.'

"2. This doctrine is necessary, because

"(a) It represents the most fundamental thing in Christianity;

"(b) It gives peace to the timid and terrified consciences;

"(c) It does not lose sight of the essence of faith, which is confidence in God, and the trust that in Christ we have the forgiveness of sins.

"3. This is a safe doctrine,

"(a) Because on the one hand it teaches us about real good works, not that we should put our trust in them and try to merit grace, but that by doing them we should honor and glorify God;

"(b) Because, on the other hand, we are taught that God not only wants such works, but also that through faith He gives us the Holy Ghost who endows us with strength to lead a holy life."

There is much talk of Socialism and the placing of the laboring classes on a better plane. Christianity is so often blamed for a lack in this direction, and we in America do not associate religion with the labor movement. In England great bodies of workingmen gather on Sunday afternoons in the churches; we are told that "their meetings are among the most interesting and inspiring held in England; and the Brotherhood Movement, composed almost entirely of working men, is one of the strongest religious forces in Great Britain."

Keir Hardie, the leader of "The Labor Movement in Religion," which is spreading in England, recently expressed himself in these words: "My friends and comrades I often feel very sick at heart with politics and all that pertains thereto. If I were a thirty years younger man, with the experience I have gained during the past thirty-five years, I would, methinks, abandon house and home and wife and child, if need be, to go forth among the people to proclaim afresh and anew the full message of the Gospel of Jesus of Nazareth. The need of the hour is for a fresh crusade. . . . With Christianity as a ruling force, there would be neither armies nor navies, neither poverty nor riches, neither slums nor palaces; there would be no competitive system of productions for profit whereby the rich are able to grind the poor; there should be liberty, equality, fraternity, with love for the binding law."

Recently there passed away in the City of New York a prominent Armenian merchant. He was born in Cesarea, Turkey, came under the influence of the American Board of Commissioners for Foreign Missions, removed to New York City and began business there on a very small scale. This gradually grew, until at his death he was a wealthy man, and by his will he left $100,000 for Church purposes in this country and in Turkey. During his lifetime he was a liberal contributor to the schools in Turkey, and was said to have been "a man of principle, faith and vision, looking at the work in no narrow way, but believing in modern Christian institutions, and in their power to uplift Turkey." Here is an instance of the power of Christianity when shown by Christ's followers in concern about others.

We should appreciate the opportunity of meeting in this hospitable city of Baltimore, because it exemplifies the spirit of unity and the spirit of peace, the spirit of work, and consequent results. Here the Lutherans are bound together in one common aim, namely, to reach the people with the Gospel, to do good, and to save souls.

This city is the seat of two of the Boards of one of our large bodies, the executive authority for the mission work in the body with which they are connected; here thoughts are at work, and hands and hearts busy in planning for the upbuilding of Christ's Church within our own borders and beyond the sea.

Here also is the Mother House of the General Synod, so beautifully located, and to which we have been invited as guests, where training is given and preparation made for the work of love which the sisters in our Church are doing for those in affliction and sorrow, and as visitors in different congregations in this land.

It should be a pleasure, as well as profitable, to us to be here, and to study the work which the Church is doing in this one city of our land.

Happy is the man who can be taught some new lesson, and who is ready to accept and act upon that lesson. This convention will be a success if a number of us learn our great duty under our subject. It may be the means of arousing some who have become lukewarm, or who are not interested, and if there be any such, let him read the words to the churches in Chapters II and III of the Revelation of St. John.

The wise man reminds us: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and tomorrow I will give; when thou hast it by thee. Devise not evil against thy neighbor, seeing he dwelleth securely by thee." (Proverbs 3:27-29.)

Ex-President William H. Taft, in one of his speeches, uttered these telling words: "I say to you that there are rewards that are unknown to him who seeks only what he regards as the substantial ones. The best of all is the pure joy of service—to do things that are worth doing, to be in the thick of it; ah! that is to live."

Another has well said, "One can always take courage by throwing oneself into some work." Pitiful is the situation of the man or the woman who has nothing to do, or is without spirit in that which is to be done. David Livingstone's history reads like a romance. He gave body, soul, mind and spirit in the keeping of the two commandments. He never sat down, like Elijah of old, in a spiritless condition, but his whole life was founded upon this motto: "I will go anywhere, provided that it is forward." And that should be the true ambition of every member of the Luther League of America.

Whatever may be your opinion and mine as to the cause and reasonableness of the war now in progress across the sea, we doubtless feel it entirely unnecessary that men who call themselves Christians should seek each other's lives. The irreligious are criticising Christianity and calling it a failure.

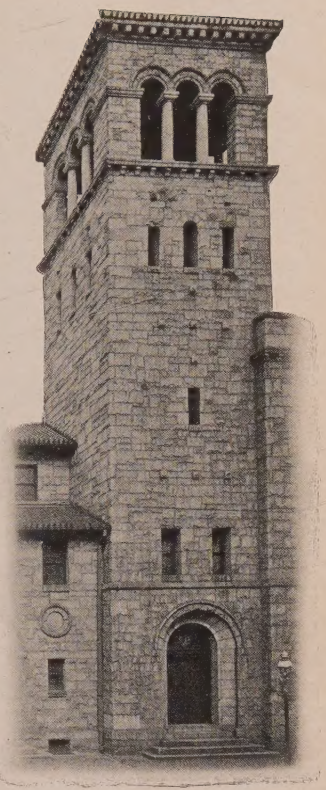
Christians are condemned for "their greed, their unfaithfulness to duties, their indifference to the requirements of their own faith," and one of our Church papers quotes Riza Bey, a Mohammedan, as saying, "I am deeply interested, but this Book does not seem to influence the lives of Christians here. Though I haven't been to Europe I have read European history, and it doesn't seem possible that those people ever heard of the Ivyil (Gospel). A Christian surely ought to follow Jesus Christ, but I don't see anybody following Him."

Christ, when upon earth, said that he had come to cause estrangement in families, setting one member thereof against another. It does seem as if this prophecy is being fulfilled to its greatest extent. And isn't the cause of it that each member is not faithful? There is not a union of forces helping our Christian people to exemplify the teachings of Jesus Christ and to reach those who have been accustomed to war, bloodshed and strife to turn into the way of peace. It is a severe criticism upon us, as J. Campbell White says "that with all our $300,000,000 which are spent for religious purposes, with 145,000 Protestant clergymen engaged in the work, and the 20,000,000 laymen in our churches, last year were added less than 3 per cent. to our Church membership by our aggregate efforts, while out yonder on the mission fields our missionaries, in the presence of infinitely greater obstacles, added more than 12 per cent. to the membership of the churches, an average of only three additions to the Church to each or-

damned minister in this country, while our American missionaries had an average out of heathenism of forty-one apiece." If we should be led by attention to the topic of this convention to think upon the things that become Christians, to strive for the right spirit, that we may be useful in helping to bring righteousness and brotherly love out of what now appears to be death to some of the nations of the earth, then our coming together will not be in vain.

Few of us, as we sing, think of the words or the writer of the hymn, and we often lose thereby the benefit of association. As we sing our Rally Hymn at this and other conventions and meetings, it may be a blessing to us to think of the writer of those words who "passed into life" on September 1. Mrs. Lillian W. Cassady was the daughter as well as the wife of a Lutheran pastor, and her early training was a preparation for her later life in a pastorate. She was an active woman, devoted to her family, interested in her Church, during the latter part of her life she was concerned especially about the work among the Italians of Philadelphia, and was the means of bringing many of that nationality into the Communion of our Church. Her vision was not limited to her own congregation and synod, but she was active in missionary operations with other congregations and with other churches. Not long ago she presided at a gathering of missionary women of all denominations of the country held in our city, and she had been selected to represent the Lutheran Church at one of these meetings a few weeks ago, which the condition of her health prevented her from attending. The missionary spirit had been cultivated in her to a great degree, and to that was due largely the success in her special work among the Italian people. She was enthusiastic in the work of the Luther League from its beginning until the time of her death; she appeared at many of our conventions and interested the young people of her church in this work among the young people. Let us think of her today as rejoicing and joining with the heavenly hosts in praise to the Saviour who was the joy of her life.

One of our good friends, in a recent letter to your president, wrote: "The Luther League seems to be moving at a somewhat easy gait. We have synodical and racial Luther Leagues that put the original Luther League to the blush. They want to concentrate their youthful strength where it will tell most effectively, and not go into general movements which lead, as they say, nowhere. We deal with a less serious generation than in 1895. Moving pictures have spoiled them. The age is pleasure-mad. The genuine Luther League Movement has lost its grip if it ever had any, and I for one believe it had." Evidently there is in the mind of some the belief that the Luther League is not doing its duty to its neighbor. Following this suggestion of our friend, as well as of others received during the past biennium, it is recommended that the matter of the Topics be given very careful consideration, and that arrangements be made, if possible, for some changes in the title, in subjects, and for an enlargement of the explanations to include the social side of the Gospel, especially in its bearing on the family as the social unit. This should receive attention early in this convention so that the report, if referred, shall be presented on Thursday morning and made a special item for that morning's business.



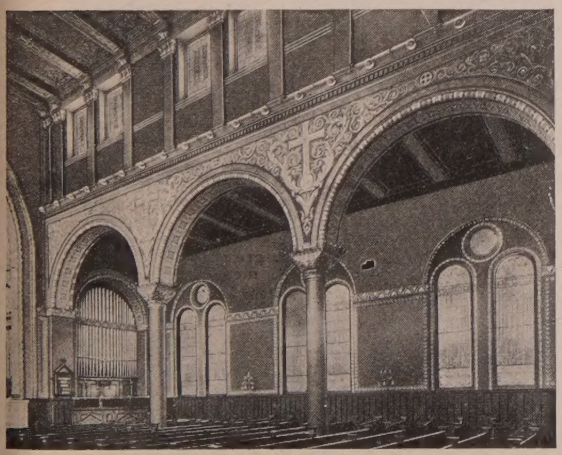
TOWER OF ST. MARK'S CHURCH.

Your president regrets that the members of the Luther League of America have been so slow in contributing to the support of our organization. But a very small amount is asked from each member, and if there is any interest on the part of the people connected with us, it seems strange that this is not manifested in larger offerings and in a willingness to give for the extension of this work and the support of those objects which come under its direction. Something should be done at this convention to fill our treasury, so that the official in charge of that department shall not be hampered and be obliged to refuse when asked for money necessary for the work.

For two years the Luther League of America has been without the services of a general secretary. The Executive Committee retained the former official as secretary of its committee, and he has been doing such work as the committee felt must be done in the absence of a general secretary. If our work is to succeed it is absolutely necessary, in the opinion of your president, that a man should be placed in the field who shall give his whole time to the extension of the Kingdom to the Luther League of America. If the convention agrees with the president, then there must be some way provided by which his salary will be regularly paid.

At intervals of two years a Lutheran Students' Missionary Conference is held, and recently your president had some correspondence with Rev. John A. W. Haas, D.D., president of that body, asking if the Luther League of America could be admitted to that circle, believing that its purposes are such that, although it is not an institution sending forth graduates, yet it is making a special study of missions, their work and problems. And in response Dr. Haas wrote: "I shall be very glad when our college missionary society meets again, two years from now, to consider the question of the representation from the League. Of course, the original purpose of our missionary movement was to make it purely the college and seminary affair, but we would be glad to have a delegation from the Luther League visit us." Therefore we recommend that this matter receive attention by this convention, and, if favorable action be taken, that a delegation be appointed to appear at the next conference, and present the application for admission as one of the members of that body.

The year 1915 will commemorate the first twenty years of the life of the Luther League of America. Provision should be made for exercises appropriate



INTERIOR OF ST. MARK'S CHURCH, SHOWING ORGAN AND CLOISTER EFFECT.

to this event. It is unfortunate that it is not our convention year, but we can make and emphasize this anniversary, possibly better, by Local, District and State meetings. When our organization was formed, some believed it would embrace all the Lutheran Young People's Societies of this country in a very short time, while others felt, from their experience with our churches, that many would not cooperate. The latter has proved true, yet the encouragement to those of the former opinion has been greater than anticipated. The interest in the Luther League has been increasing, and as our churches have learned that our young people can be used and take great enjoyment in being employed, Leagues have been formed in many congregations for the benefit of its young people, and the results have justified the move. When we come together as one body, working in harmony for the saving of the world, then we will realize the advantage obtained by the education of our young people and their employment in the various activities of our Church. We Protestants do not realize two things; one, the strength of union, and the other, the necessity of the proper training of our youth. A member of the Roman Catholic Church, in comparing that church with the Protestant Church, said to us, "There are many good things about your Church which I enjoy and which, in my opinion, would be a benefit to our church. But we have been so carefully trained that we can never forget or oppose our church and its teachings, and I believe I never could give up my church because of my early instruction." We should, as a convention, authorize our executive committee to prepare a service or services to be used by our League in commemoration of our twentieth birthday.

One of the greatest events in the history of the Lutheran Church will be observed in 1917. The general bodies have appointed committees to prepare for this observance, but whether there will be a general gathering, or it will be in separate meetings, we are not advised. What an event it would be, if in 1917, all the Lutheran bodies of this country would unite in an appreciation of the nailing of the Ninety-five Theses on the door of the Church at Wittenberg, and would give a place on the programme to our young people as represented by the Luther League of America. Some action on this subject should be taken at this session.

Your special attention is called to the twenty-fifth anniversary of the publication of the LUTHER LEAGUE REVIEW, and of the devoted and faithful labor given to the editing and publishing by Mr. E. F. Eilert, without any compensation other than the satisfaction that he has been doing a work of helpfulness to the Luther League of America by this publication. Without it our members would have come farther short of their duty than they have; and it seems to us that we should express our thankfulness to our editor for his faithful, generous services and for this valued and valuable publication, which has appeared monthly during twenty-five years. It cannot be too highly commended, both for its contents and its artistic appearance. It has set the pace for all our Lutheran publications, and we should be thankful that there is a dignity, as well as a beauty, about this representative of our organization.

This session was one full of reverence and spirit. I am sure those present felt like the Psalmist, "I was glad when they said unto me, let us go into the house of the Lord. Because of the house of the Lord our God, I will seek thy good."

WEDNESDAY MORNING

Promptly at 9 o'clock Wednesday morning, September 22, the second session of the convention opened. This session opened with the full order of morning service conducted by the pastor, Rev. W. H. Dunbar, D. D., and Rev. H. D. Newcomer. All the clergymen wore robes. Rev. Paul W. Roth, rector of the Lutheran Hospital and Deaconess Mother House, Milwaukee, preached a sermon from the text Matt. 28:18-20:

Christ's Social Touch of the World

And Jesus came and spake unto them, saying, All power is given unto them in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

The theme of the sermon was: "Christ's Social Touch of the World."

The time has come when the body politic, with many souls threatened with disaster, when false prophets would have us look in wrong directions, should cry out for people to lift their voices, and declare that Jesus Christ, the true Christ, is the only solution, and only remedy, for social ills.

The remedy for social ills which vex the body politic is regenerate life, not political reform. Jesus came not to give civilization primarily but to give eternal life. Modern civilization is related to Christianity as Ishmael is related to Israel. It is an egregious blunder to confuse Christianity and modern civilization and to attribute failure and disaster of modern life to any other cause than to civilization. To say Christianity is a failure is to show most profound injustice to her best by-product—good citizenship.

If it is fair for our Church to advocate infant baptism, then you have as much right to argue the social touch of Jesus. I find no mention of infant baptism, but of the nations. We should go and disciple all nations, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded. The social touch of Jesus does not rest upon one passage, it rests upon the entire analogy of faith. It has to do with the individual union with God on one hand, communion with friends and fellow men on the other.

Our text shows the divine method of the Master, "Go ye therefore and make Christian the nations, baptizing them in the name of the Father, the Son, and the Holy Ghost." The time has forever passed when we think that baptizing men and nations, in the name of Jesus, is to utter a few words, and sprinkle some water on their heads. Whenever you find that word, the name of God, you will find it a helpful thing in shedding a flood of light on the subject. When He commissions His disciples to baptize in the name of God, he does it in the nature of God. They used to sprinkle water and discharge them wholesale as Christians. He reveals himself to us, testifies by us and testifies spiritually. These two are needed, which do you count to be the most essential part of baptism? We must baptize the nations in the nature of God. His method is not external, it is internal, it is not from beneath but above; it is an interior thing. his method is by principle rather than by rule or maxim.

He says nothing about family life nor about a program of education. There is no clue to education. He knows that by getting love deeply rooted and planted in the hearts of the parents, the child's education will be finished. You cannot find Him speaking of a political program; they could not even get him to give an answer to economic questions. He takes higher ground and views them from a higher plane, from an eternal standpoint. You must have strong segments if you want a strong line; if you want a strong ship you need strong timber; if you want a strong chain you need strong links. Nehemiah says, "Let us go every one to repair over against his own house." We should take care of our own patch and get that to blossom as a garden. There is also a word about the divine quality of God's touch. They have even measured the psychic concept of the soul and its sensitiveness. He says all power is given to me in heaven above. "Lo I am with you alway, even unto the end of the world."

He teaches that we should love God supremely, and our neighbor as ourselves. He also has a touch which He can put into the hearts to revive and reconstruct the whole social factor, and when it is done by Him it will not need to be done over.

Never until young manhood and womanhood have caught such a vision to go into the market places to suffer loss, and if necessary die, to be disciples, never until then need we hope to see a Christian civilization.

God grant we may have a faith which can not be shaken. Therefore let us have grace that we may render service unto God.

The business session of the convention was called to order by President Stoever after this eloquent sermon. The convention rose and sang, "All hail the pow'r of Jesus' name." Mr. C. T. A. Anderson, treasurer of the Luther League of America, presented his report, showing receipts of $2,550.62 and expenditures of $2,523.03. There was a balance of $27.59 on hand; and there was due the secretary $290. The treasurer's report was referred to an auditing committee, and they subsequently reported the treasurer's books neatly kept and his accounts correct. Rev. M. J. Bieber, of Canada, moved the appointment of a committee of nine to be "the committee on reports and resolutions" to whom all reports and all resolutions of the convention should be referred. Mr. J. Alex. Nelson moved the appointment of a nominating committee to consist of one delegate from each state represented.

The report of Mr. Paul B. Mattice, Middleburgh, N. Y., statistical secretary, showed there were 15 state organizations; 69 district organizations; 725 local societies; 139 Junior Leagues; a total of 864 organizations; 30,229 Senior members; 6,214 Junior members, and a total membership of 36,443 members.

The credential committee's report showed 226 delegates present and fully accredited. The Luther Leagues of St. Paul's English Lutheran Church, Louisville, Ky., and St. Michael's Church, Berkeley, Cal., and the Western District League of North Carolina were admitted to membership in the Luther League of America. The Luther League is a delegate body, but beside the delegates there were present large numbers of visitors. A pleasing feature of the convention was that the auditorium of St. Mark's Church, seating eight hundred people, was well filled to the very rear with interested listeners at all the sessions of the convention.

The first paper of the convention was to have been presented by Mr. Charles J. Driever, of Chicago. Mr. Driever wired his regret at being detained from attendance at the convention by the death of his pastor's wife, Mrs. Dornblaser. The program committee, however, had ably filled the gap, having secured Mr. L. A. Anderson, of Madison, Wis., who as lecturer in the Wisconsin State University was familiar with the subject of the first paper, "The Purpose of Christian Social Service." From a wide knowledge of the subject Mr. Anderson spoke with earnestness. He said in part:

The Purpose of Christian Social Service

To begin with, I should like to say that faith is the center—the hub—of life, and so we have written down a creed that we gather around, saying, "This is what we build upon." It is only an outward expression of that wonderful thing we call faith. It is a feeble attempt to express what is in our minds and hearts. Being a feeble attempt in a brief expression, we must resort to other ways of showing our faith to our fellow man.

God gave us the command to go and teach all nations and all the people in all the nations. In order to comply with this commandment, we must reach out for our fellow beings. One of the things, as a means of reaching out, is Social Service.

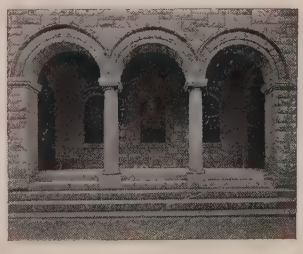
Good work for and toward our fellow beings in order that they may be brought closer to God is a theme which we designate as Social Service. The purpose is simply to make complete what is otherwise incomplete. That must be one of the permanent and fundamental truths—for faith cannot be complete without an outward expression toward our fellow beings. The doctor, who is able to but fails to give a helping hand to alleviate pain or to save human life, is not worthy of being called a Christian. A lawyer who refuses to help a poor man because he is doubtful about receiving his pay has denied faith. The undertaker who refuses to come to a home where death has entered until he is paid is another person who has also denied faith and is no Christian. The real desire should be to reach out and do for others what should be done. We have organizations of all kinds, and there is none more beautiful than the hospital or the orphanage, where one person is caring for another.

What we must take home with us is the desire to do such service as may come our way. We pray "Thy will be done on earth." This earth has been given us to take care of. It is God's footstool and it behooves us to keep it clean. Social Service, in this light, means the keeping clean of God's footstool.

If we could have these conditions prevailing, we would have a pretty complete answer to that part of the Lord's Prayer. I want to read this stanza that came to my mind last night.

"If neighbor spake to neighbor
As Christian love demands of all,
The rust would eat the saber,
The spear would stay upon the wall;
Then every day would glisten
And every eye would shine,
For God would pause to listen
And life would be divine."

Following the paper there was a discussion. Discussion was limited to the papers. There was no discussion following the addresses. But after each paper there was opportunity given for general discussion. These discussions were wisely limited to fifteen minutes. Each speaker simply tried to make his point without attempting to rival Demosthenes or Cicero. This was cer-



VESTIBULE, ENTRANCE TO ST. MARK'S CHURCH.

tainly a commendable feature of the convention.

The report of the literature secretary, Rev. John F. Fedders, was presented. It follows:

During the past year he has issued certificates to all who have finished the required reading in the regular courses. In view of the excellent selection of books by the Literature Committee, and the immeasurable value gained by a regular and systematic study of this course, this department is worthy of the widest possible recognition. To inspire action along this line, your secretary would recommend:

That the secretary of each State League make a vigorous presentation of the reading courses to all the local leagues, stimulating deeper interest and inspiring larger numbers to complete the full reading of the courses.

Your secretary has at all times cooperated with the Literature Committee in the furtherance of its work and with the editor of the Luther League Review in the wider circulation of this most excellent journal.

This and all other reports were according to the rule of the convention referred to the committee on reports and resolutions. Greetings were received from the Chicago District League and others.

The president announced the following committees:

Auditing Committee—Wm. Eck, M. Haller Fry, Hans. Caemerer.

Credentials Committee—Paul B. Mattice, Mrs. B. B. Harker, Rev. E. Berger, Horatio Snyder, Miss Jennie Halverson.

Resolutions Committee—Rev. M. J. Bieber, Rev. G. F. Gehr, D.D., Wm. Mearig, Miss Jennie Outmann, John M. Fry, Miss F. Fellows, L. A. Anderson, E. A. Hieber, Rev. A. C. Anda.

Nominating Committee—J. Alex. Nelson, Illinois; H. A. Loe, Ohio; L. A. Wilke, New York; Rev. E. D. S. Boyer, Indiana; J. L. Berger, Iowa; H. A. Hazelgreen, Washington; Jens M. Otterness, S. D.; C. W. H. Hess, Pennsylvania; Mrs. M. J. Bieber, Canada; W. W. Turner, Minnesota; Miss Lena Jensen, Wisconsin.

The cornet solo, Sullivan's "Lost Chord," by Mr. Raymond Feldman, and the duet, "Seek Ye the Lord," by Misses Alice Walters and Anita Feldhaus, all of Baltimore, were enjoyable features of this session.

There was no more impressive moment of the convention than when Mr. E. Aug. Miller, of Philadelphia, of the executive committee, presented a memorial minute on the death of Mrs. Lillian Weaver Cassaday, of Philadelphia, the author of the Luther League Rally Hymn:

Oh, Christians, leagued together
To battle for the right,
Arise and don your armor,
Put the foe to flight;
We've given our allegiance
To serve without surcease,
The mighty Lord of armies
And gentle Prince of Peace.
All hail, our Royal Colors
For Kingly lives unfold,
Beneath our Luther Ensign,
Black, red, white, blue and gold.

Memorial Minute in Honor of Mrs. Cassaday

As finally adopted and corrected by its author this is the action of the convention in regard to the author of the Luther League Rally Hymn:

Mrs. Lillian Weaver Cassaday, after a painful and lingering illness, has been, in the providence of God, called home to rest and peace. We, the members of the Luther League, in national convention assembled, desire to place upon record our testimony concerning the life and work of this, our deceased fellow Leaguer.

Prior to the organization of the National Luther League, Mrs. Cassaday was already a recognized leader in the movement, frequently addressing conventions, and developing an interest therein. Her services to the League by the

MRS. LILLIAN WEAVER CASSADAY,
Author of the Luther League Rally Hymn.

contribution of the Rally Hymn, which she wrote and dedicated to it, would alone entitle her to large recognition as a valuable member of the organization, for its inspired and inspiring words have done much to stir the consecrated enthusiasm of our members; but in addition to this, she gave liberally of her time, energy and ability to the furtherance of the cause. While, in later years, by reason of the many calls which came to her from various Church activities she could not give as much time as formerly to the Luther League, she nevertheless retained her interest therein. Her life was largely spent in and given to the Church. Her natural abilities, her large knowledge of the Church, its doctrine, its history, its needs, her extended vision and comprehensive grasp of its affairs and opportunities, made her

a valuable and almost indispensable worker in the Church.

May the inspiration of her life with its devotion to the great cause help us all to a larger consecration of ourselves in and to the service of Him whom she loved and served.

In moving the adoption of the minute, Mr. Miller, and in seconding it, Mr. Harry Hodges, both spoke from personal acquaintance of Mrs. Cassaday's work for the League and her service of faithful devotion and self-sacrifice for the Church in the Italian Mission. By rising and singing the Rally Hymn and standing in prayer led by Rev. G. F. Gehr, of Pittsburgh, the convention adopted the memorial, which a delegate kindly offered to engross to present to the family.

This session, as all the business sessions of the convention, closed with a hymn, a prayer and the benediction. This session was closed with prayer by Rev. George Gebert, of Tamaqua, Pa.

WEDNESDAY AFTERNOON

Just as the hands of the clock marked half-past one, Rev. Charles F. Steck, D. D., of Washington, D. C., opened the third session of the convention. Promptness in opening and closing its sessions marked the whole course of this convention. Nothing was hurried, there was ample time for everything, but there was no waste of time anywhere. The papers were limited to fifteen minutes and the set addresses were limited to twenty minutes. There were no long speeches without terminal facilities. The convention moved along in a dignified manner as scheduled. It was an example of how to conduct a convention.

Beside those already mentioned, among those conducting the devotions of the conventions were Revs. C. F. Bergner, Cumberland, Md.; M. J. Bieber, Canada; E. K. Bell, D. D., pastor of the First Church, Baltimore; John C. Bowers, Catonsville, Md.; C. F. W. Hoppe, D. D., Savannah, Ga.; E. H. Trafford, Brooklyn, N. Y.; J. W. Smith, Ephrata, Pa.; E. D. S. Boyer, Lafayette, Ind.; G. Albert Getty, Baltimore; D. H. Baustin, D. D., Springfield, Ohio; W. H. Greever, D. D., Columbia, S. C., and others.

The address of the afternoon was delivered by Rev. Ambrose Herring, superintendent of Inner Missions, Pittsburgh, on the subject: "The Social Duty of the Modern Church." This is the outline of Mr. Herring's informing address:

The Social Duty of the Modern Church

There is no organization in this world which needs to be as vitally concerned about its duty as the church. Others, men and social groups, may fail or stumble, but the Church of God must always everywhere hold to its duty. In order to preach justice and holiness she must herself be just and holy.

This is an age in which the word social looms amazingly large. Our forefathers who tilled the soil and sold the fruits of their labor to the consumer were individualists. We who today live in towns and cities are social. Our responsibilities, our relations and even our viewpoints are social. The spirit of 1776 cried out for independence. The spirit of 1914 cries out for universal brotherhood. Independence has no charms for the twentieth century Christian. He does not seek personal liberty for himself. He wants social justice for others, and the church which would guide him in his daily life must preach a gospel saturated with a sharp sense of social duty.

For most people perhaps Christianity has been a personal individual possession; a treasure which one must guard and preserve unto himself. It was the means through which they hoped to get safely through this "vale of tears," and finally, after their labors were over kind death would usher them into the heaven of rest.

It is a paramount duty of the modern church to bring to the heart of starving humanity hymns of human brotherhood, divine fatherhood, of the kingdom that is to come and the will which is to be done right here and now. The world today needs the social message not in terms of another world hope, but in terms of a present day social ideal. If for any one of us earth has become a drear desert, let us irrigate our arid empty existence with the waters of "the more abundant Life," and if in our loneliness we sigh for "the friends we loved long ago," let us love the friendless folk of earth with a consuming passion.

The modern church needs to point out to the world that religion is social. For two thousand years a traditional self-centred self-serving church has sent forth to God the divine petition, "Thy Kingdom come, Thy Will be done on earth as it is done in Heaven," while the rich plundered the earth and the means of livelihood were appropriated by the few. We have had dress parade religion long enough, now let us get down to the kingdom idea and strike rock bottom. The fruits of the kingdom are justice, love and mercy. Christ's program for the kingdom meant good news for the poor, the release of the captive, sight for the blind, and liberty for burdened and crushed lives. As the Church goes forth to preach the gospel of the kingdom, she needs to place a higher value upon material life. For the poor man bread and shelter may become a first concern. In the brief Lord's prayer the petition for daily bread occupies a place of central prominence. In the past religion has spent itself observing sacraments, repeating set prayers, kissing sacred stones and relics, climbing sacred stairs, sprinkling holy water, arguing as to what the fathers thought, and observing ancient forms. Jesus said, "Seek ye first the Kingdom of God." The Kingdom of God calls for no ceremonials, it calls for specific doings, it wants the substance of things. In the kingdom rule all things work together for good. The Church needs to tell us that it is a sin to waste natural resources, to pour valuable sewage into rivers and harbors, to waste child life, and to cripple and kill men in industry. In the kingdom there is no secular. The baker serves Christ by baking an honest loaf of good bread to sell at reasonable profit. The street cleaner and trolley conductor can work to the glory of God and the good of mankind. The modern business man needs to acquire that same sense of serving God that the minister must have. Every honest calling can be sanctified and must be if the kingdom is to come. In other words, it is the social duty of the modern church to preach the gospel of social redemption. Not only need we to address ourselves to the task of saving a soul here and there out of the great social lump, but we must put the leaven of the gospel into the social mass so that it will leaven the whole lump and set up a new social order.

The modern church must express its social duty in terms of a new emphasis upon brotherhood. We must once more bring to light the fundamental fact that, "He that seeketh to save his own life shall loose it," and that "If a man say, 'I love God,' and hateth his brother, he is a liar, for he that loveth not his brother whom he has seen, how can he love God whom he has not seen." There was a day when men sought holiness by withdrawing from the social

group and retiring into the seclusion of the desert or the wilderness. On the same false basis church people often bear a kind of a holier-than-thou attiture toward the dwellers of the city slum. It is serious indictment against the Church's sense of brotherhood that in the average big American city the churches are generally planted not where they are most needed, but where the people with means want them. Wealthy congregations serve themselves first, and the poor by means of a downtown mission and cast-off clothing. I have lived long enough among the city poor to have come to love them, not from a sense of duty, but rather from a sense of obligation and justice. There is a deal of truth in Elbert Hubbard's epigram, "The Lord help the rich, the poor can work." The Church may deny it, but her policy has fostered class consciousness and she has not from the heart preached the gospel of brotherhood, and the world knows it.

To some who have found joy in serving their own tastes by mousing through the hoary past to find the deeds and declarations of men long dead and buried, modern Socialism is a menace, but to those who live now with their eyes to the fore, the impending menace consists in the Church not rousing herself to her responsibility and opportunity. The socialist will yet serve the Church when she will shoulder her brotherhood responsibility. Bitter criticism and scorn has been the crown of many an ardent socialist. A good many church members have maintained their orthodoxy by saying nothing, doing nothing and being "a regular." If Amos, Isiah, St. Francis or Luther were to preach in some of our American city pulpits, they would be compelled to preach an unpopular gospel, and they would soon find themselves in the position of John Wesley.

The gospel of the modern church must be the gospel of broad and deep neighborliness. Jesus went out of his way to show the despised Samaritan as a model of neighborliness and kindness far above the priest and the holy born Levite. Suppose an orator should undertake to dilate to a Pennsylvania crowd on the virtues of the "dago" and the "hunk," or that he should try to tell an Alabama crowd the debt that it owed to the negro? An average city audience would not wax warm over the duty we owe to the "sheeny." I call these groups by their common name of contempt, and you all understand who I mean, but ours is the shame. Lest we forget, let us remind ourselves of the fact that Columbus, Michael Angelo and Garibaldi were "dagos," that Pulaski, and Kossuth were "hunks," and that Abraham, Jesus and Paul were Jewish. There are worse things that can beset our children than to sit next to a foreign-born dark-complected child in public school. Brethren, the Lutheran Church needs to put into our hearts a new sense of neighborliness and a new social conscience and that right speedily. "Am I my brother's keeper?" Let no one ask it skeptically, but let us all with one mighty accord say, "I am my enemy's keeper." Let us love those who hate us. Let us be brothers to all men, for in brotherhood there is salvation. One thing in the early days of settlement work in Philadelphia I shall never forget. Before the neighbors knew us we were so often mistaken for rent or insurance collectors, salesmen or patent medicine agents. People thought we wanted their money and they would not let us in. But after they came to know that we wanted to exchange love and neighborliness, they took us into their hearts as well as their homes. Four years of settlement life have made me a debtor to the poor. Our churches need once more to become open and inclusive instead of exclusive and closed from June to September.

In responding to its social duty, the modern church must relate its message to the social order of today. In the larger sense we need neighborliness in the form of socialized love. It is not sufficient that we attack new tasks, we must have new tools. If our relations were simple and personal, it would be enough to love our neighbor, treat him right and deal with him honestly.

In its social duty the modern church must not simply preach a social gospel. She must lead the people forth into social action. Suppose that I feel an ever growing hunger for the welfare of my fellow man and an ever deepening hatred against the institutionalized wrongs which brutalize and stunt the lives of others. Suppose that I come to feel this so strongly that, forgetting self, I throw my whole life into the task of lifting this uneven burden off the shoulders of my brethren. Suppose others come to feel the same, and that this comes to be the social sense of an entire generation. What does traditional Christianity offer to crystalize this social passion into a Christian force which shall smite the powers of sin and set up the Kingdom of God? Is it any wonder men become socialists or join lodges? They leave the shelter of the Church not to throw off a faith, they go because they want to get a faith. As I have often said before, if the Church will not meet the social challenge of today, God will provide himself with another force that will. Unless the Lutheran Church will rouse itself to its steady decline, the present century may yet record its steady decline. If the Christian Church is seeking to save its life, it will lose it, but if it is willing to lose its life for humanity's sake, it will find its enlarged life in the new social order of the kingdom. While I have no desire to be a pessimist, I do not care to shut my eyes and work my imagination. Sin is challenging the Church of this century, and if she is to have any power, she must be able to meet the highest religious desires and needs of the age. To meet this challenge, the gospel message must be translated into social action.

We all know the work of the open church, the church as a community social center, parish visiting and canvass, and we know that our laymen need to be assigned definite tasks, perhaps more than they need sermons. We know how a congregation should be an organized group of workers instead of a group of people who pay for cushioned seats and pay for special services which non-members do not receive. In its social action the church can lay the basis for modern democracy. She cannot enter politics, for the hierarchy is not her sphere. But she can be in sympathy with the righteous aspirations of the plain people and she can stimulate efficiency in public relief institutions, and she can conduct institutions of her own for education, for the aged and the handicapped. She can set herself to the task of world evangelization.

In social action the Church should make civic and public officials do their duty. Says Lloyd George: "Churches ought to be like a searchlight turned on all slums, to expose to shame those in authority into doing something. What does poverty mean? It means men have not enough to purchase the bare necessities of life for themselves and their children. The task our Master came here for was to lift the needy from the mire and the poor from the dung hill. And it is the Christian Church alone that can accomplish it." And generally the honest public servant welcomes the cooperation of Christian laymen. Theological institutions must train leaders. Because they have not done so in the past, the new social worker has arisen to meet the dire social need. Almost every conceivable human need has here or there at some time or other been met by some aggressive pastor and congregation. But the Church which engages in social action is still the exceptional Church, especially among Lutheran congregations. I plead with you that the exception may speedily be made to become the common rule. That we shall look for the day when a cooperating Protestantism may shoulder to shoulder advance steadily against this unjust social order and set up here at last, the Kingdom of God, for which we have prayed for two thousand years. Shall we not, then, as young and vigorous Luther Leaguers, with resolute courage and dogged determination, set ourselves to this great social task of the modern Church?

Mr. Edgar T. Paul delighted the convention with a tenor solo, "Great Peace Have They," rendered in fine voice. All sessions of the convention were interspersed with special musical numbers provided by the local committee. The local committee deserve great credit for the thorough and comprehensive arrangements made for this convention. All details and everything imaginable for the comfort of their guests left nothing to be desired.

This session had added interest imparted by the visit and brief address of Miss Mabel

Boardman, Washington, D. C., President of the Red Cross Society in the United States, who presented the cause of this movement of mercy in this hour of dreadful strife.

Rev. Luther M. Kuhns, Secretary of the executive committee, submitted the report of the executive committee:

Report of the Executive Committee

Three regular meetings of the Executive Committee have been held during the biennium. Sub-committees of the Executive Committee have held meetings at different times to consider and act upon various matters referred to them. Supplemen ing these meetings the correspondence between the officers and members of the Executive Committee, and also between them and State and District League officers and numerous League workers in the field, has been frequent and extensive.

The twenty-fifth anniversary of the Luther League was appropriately celebrated by State, District and local Leagues. The twenty-fifth anniversary of the Luther League Review was observed by the publication of a special number of The Review.

A number of District Leagues have been organized during the biennium. A large number of local Leagues have been organized during the biennium. More local Leagues than have been brought to the attention of your committee have been organized, and reported directly to the District or State League with which they are affiliated. This has meant a constant demand for information regarding the League, and for literature.

In this connection it may interest you to know that during the biennium at least four Luther Leaguers have entered the foreign mission field, and others have offered themselves for this work. One of our State Leagues reports three local Leagues with three of its members in the ministry; four local Leagues with eight members studying for the ministry, and one local League with two of its members in the Deaconness work. This same State League reports four local Leagues actively engaged in supporting foreign missions. This is only mentioned incidentally to give some idea of the work of the Luther League done by and through the legitimate field of the local society.

Immediately after the Convention at Albany, the duties of Rev. Kuhns, the Secretary, were determined as follows:

To rewrite the Handbook;

Compile for publication the results of the work of progressive Junior Workers to take the place of the present Junior Workers' Handbook;

Conduct the correspondence with State and District officers, and set forth the advantage of using League literature, including The Review, and suggestion of plans for increased circulation by their influence;

Correspondence with all contributors to The Review with a view to a prompt issue of our publication;

From time to time, as occasion may arise, contribute editorials for The Review;

It is understood that no traveling was to be involved in the performance of any of these duties;

Conduct all necessary correspondence of the League abroad as well as at home;

Attend regular meetings of the Executive Committee.

The Handbook has been prepared. The manuscript for the proposed enlarged and new edition of the Handbook is in the hands of the sub-committee of the Executive Committee for review and revision.

The Executive Committee found it necessary to request the Secretary to do some traveling for the work of the League. Considerable traveling was done during the biennium by the Secretary under the direction of the officers and Executive Committee for work requiring attention, and his experience and services were found invaluable. Especially has this been true in regard to arranging for this Convention and its program.

The correspondence of the League has grown enormously and is very voluminous. All this has been promptly cared for. Outline programs for conventions have been prepared by the Secretary and other matters of a similar character have been attended to by him. He, with the assistance of various persons at his request, has prepared "Hints for Leaders" for The Review.

The following item has a special interest for us. November 25, 1912, Rev. Th. Pomperrien Convenor, and head of the Leipzig Evangelical Mission in Chingleput, India, conveyed the following action:

"Resolved, That as it seems inadvisable at present to organize an All-India Luther League, owing to the small number of local Leagues, this Conference recommends:

"1. That local and central Luther Leagues be organized.

"2. That the regular Topics used in America be introduced in India and also the Luther League Review.

"3. That this Conference make an effort to secure the services of an American to be the Luther League Secretary for India, and to procure his salary in America."

Dr. Pomerrien continues: "The committee shall be grateful if you will bring this before the American Luther League, especially if item three can be carried out by them."

This communication was acknowledged and Luther League literature was sent to Dr. Pomperrien.

The application for membership of the Luther League of St. Lucas' Evangelical Lutheran Church, Toledo, Ohio, was received. This League was advised to unite with the Toledo District Luther League, and informed that this would put them in

LUTHER M. KUHNS.

connection with the Luther League of America. The Luther League of St. Michael's Evangelical Lutheran Church of Berkeley, California, having neither State nor District organization with which to unite, applied directly for membership in the Luther League of America. Their application was approved.

During the biennium several State Leagues took action in conflict with the constitution of the Luther League of America.

We recommend the following:

1. The formal approval of the program.

2. The approval of the official acts of the Executive Committee.

3. That when a State or District League, upon its application for membership, is received in the Luther League of America, neither its membership nor the membership of its local societies is terminated except upon a written request for dismissal, giving the official action of the State or District League, to the Luther League of America, or the Executive Committee of the Luther League of America.

By request of the committee Rev. Kuhns also presented the report of the literature committee:

GROUP OF DELEGATES ASSEMBLED ON THE L

Report of the Literature Committee

Your Literature Committee has nothing to report further than that which we offered at the Tenth Convention, at Albany, except that the manuscript for the new and enlarged edition of the Luther League Handbook has been prepared by the Secretary of the Executive Committee, Rev. Luther M. Kuhns, and is practically ready for publication.

The publication of this book cannot be undertaken, however, until there are sufficient funds in the treasury of the Luther League of America to spare to finance such publication. Our literature work is at a perfect standstill for lack of funds available for that purpose. We recommend that the convention urge the delegates to request the Leagues they represent to pay the per capita apportionment promptly and in full, in order that this much-needed work may be done at the very earliest date possible.

Rev. George H. Schnur, topics secretary, submitted his report:

The Eighth Biennial Report of the Topics Secretary

Baltimore, Maryland, Sept. 23, 1914.

"Be ye doers of the Word" comes down to us with incisive force from the days that St. James followed the Holy Spirit and first gave utterance to these words, so full of meaning.

Because Rome had unduly magnified good works; because Martin Luther had to fight the great fight of "justification by faith alone," and because the scores of sects of Reformed Christendom have often (even unintentionally) fallen into preaching good works as a means of grace and demanded them as a necessary condition of entering the heavenly kingdom, our Lutheran teaching has clung closely to the vital necessity of faith, but often has neglected the teaching of St. James, who insists that good works must grow out of faith as the fruitage out of its original stem, or else that so-called faith must stand convicted as dead.

So, today, we do well to raise, as the keynote of this Convention, "Be ye doers of the Word."

For twenty years The Luther League Topics has stood in its field, among the many contemporary periodicals in our Church, unique and alone, but none the less positively Biblical and Lutheran. We have taught Lutheran doctrine, we have recited Lutheran history, we have upheld Lutheran Missions. And always there was present the practical application, urging the Luther Leaguers to be real Lutheran "doers of the Word."

We quote here the necessary portion of the biennial report of the Topics Committee to the Executive Committee, it being understood that the Topics Secretary is, ex-officio, the chairman of the Topics Committee.

As heretofore, we arrange the themes for the biennium, first, topically; and then follows the schedule of the themes as they are arranged week by week for the years 1916 and 1917.

In an enthusiastic speech Rev. M. J. Bieber, of Canada, invited the convention to meet in 1916 in Toronto, Canada. After some interesting discussion this invitation was referred to the executive committee with power to act.

The paper of the afternoon was on "The Church's Duty Toward the Poor," by Miss Annette Koehler, Buffalo. It was a sympathetic, thoughtful and bright paper, as may be gathered from this synopsis:

The Church's Duty to the Poor

The Church's method must be sane, systematic and reformative. It is much easier to help the occasional beggar than to investigate the conditions under which he lives, which may be very largely responsible for his destitution. It takes far less courage and sacrifice to grant the request for immediate help than to put the needy person in the way of helping himself to better things. It is the duty of the Church to substitute intelligent, systematic help for the spasmodic giving which so easily calmed an individual conscience.

The Church advocates system, not that system is to take the place of charity, but that charity gains effectiveness through system.

Our Lutheran Church already has a social gospel to preach. No readjustment is necessary in our creed to fit it to the needs of the day. We can look to our Churches and pulpits for the source of inspiration from which each one may draw strength and courage to express his creed in deed, his confession in acts.

But the object of it all,—better citizenship, cleaner cities, wholesome minds, healthy bodies? Mere philanthropy, that walks so proudly in the borrowed cloak of Christianity, can and does claim these as objects. But are these the Christian goal? Or do we go a step higher and farther and are we striving to bring about a fundamental change which finds expression in the higher aspirations of personal and civic righteousness. The Christian purpose is the purpose of Christ, "I am come that ye may have life." While we would clean the homes and shorten the working day and heal distorted bodies and sweeten bitter minds, we never lose sight of the duty that lies beyond these. We cannot stop here. Economic and moral sanitation is not enough. Soul cleanliness alone will suffice. Pilate washed his hands before the multitude, but was he cleansed of the shame and cowardice of Christ's crucifixion?

The Church is justified in using every honest means to help the bodily uplift of men. She should use and

FRONT OF THE DEACONESS MOTHERHOUSE, BALTIMORE.

encourage every movement that makes for nobler manhood, but her vision of her duty must never fade. "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Physical and economic improvement are not the end toward which the Church works, nor even the means toward that end, but the necessary and wise accompaniment of Christian endeavor and the plainly legible example of Christian service.

We find it very easy to discuss the Church's duty. We can easily lay the burden of unaccepted social challenge at the Church's doors. But is it really so remote and theoretical? Church work fails as quickly as any other movement when the individual withdraws. It must be personal—yours and mine. The joint efforts of many do accomplish more than as many separate efforts, but that is because there is some effort on the part of each. "In union there is strength" only when there is strength in the units. Even our pocketbooks, which seem so essential in this department of Church work, are futile without ourselves. "Purse never took the place of personality." "God does not work through abstract forces, but through consecrated souls." All God's decrees and laws and judgments could not save the world. It took Christ's life.

The Church's duty to the needy is her duty to herself. My obligation to my neighbor is my own opportunity. The Church's answer to the cry for better things in the lives of wounded and misshapen humanity is but the chorus of individual responses.

A visit and reception to the delegates and visitors to the convention at the Lutheran Deaconess Mother House, Baltimore, from four to six o'clock, was a delightful feature of the convention. This Deaconess Motherhouse is a fine stone building standing in the midst of a wide-spreading, well-kept lawn. Its appointments are the best, and it is fully equipped for the training of our consecrated women for the work of mercy. No better institution of its kind is to be found in America. The Sisters received the guests, and Rev. Charles E. Hay, D. D., Secretary of the Deaconess Board of the General Synod, in a brief address welcomed the convention to the hospitality of the Motherhouse. The Motherhouse was thrown open to the convention and the Sisters escorted the visitors through the building. Out on the lawn refreshment was served by the Sisters. It was a rare pleasure to get so intimate a knowledge of the work and to see such a splendidly located, modern and well-equipped Lutheran institution. It was of educational value to us all to visit this noble institution, and the exclamations of praise and appreciation were merited.

WEDNESDAY EVENING

The evening sessions, both Wednesday and Thursday nights, were held in the Lyric Theatre, which is the largest auditorium in Baltimore. Wednesday night an hour before the doors were open people had commenced to gather, and long before the time to begin every seat and all standing room were occupied. The crowd was so great that for the sake of safety the building inspector ordered the police to close the doors. More than a thousand people were turned away, unable to gain admittance. Think of it! It was a sight to stir the hearts of Lutherans. It was a scene never to be forgotten.

The address of the evening was delivered by Hon. George Beneke, Wheeling, W. Va., on the theme, "The Lutheran Church and the Masses." Mr. Beneke said in part:

Address by Hon. George Beneke

I don't know if we all realize what the keynote of this convention is. I understand it to be founded on the twentieth article of the Augsburg Charter; that article, that confession, which is to us as it was to the masses, "The Great Magna Charta of Liberty."

My subject, therefore, is "The Lutheran Church and the Masses," and had it not been for Dr. Luther, we could not speak of "The Lutheran Church and the Masses."

Dr. Martin Luther in the sixteenth century did something for the masses that no other living being in this world has done. He took the Bible and published it in a language that everyone could read. He brought education to the common people, who were at that time densely ignorant. Their morals were bad; their knowledge of the language was bad. In fact, there was no German language at that time. In the translation of the Bible, Dr. Martin Luther gave to the people that which they craved. Previous to this time they were in an immoral church.

I want to say here that the Lutheran Church is not

a new church. I hope that the people will get over the idea that the Lutheran Church is a new church. It is the oldest Christian church in existence. It is The Christian Church. The Lutheran Church is nothing more than the original Roman Catholic Church purified. The Roman Catholic Church was impure in its day, but Martin Luther took the impurities out of it and brought it back to its original state. That is the Lutheran Church.

Furthermore, the masses have continued their Protestantism; that co-work of liberty, education, knowledge and wealth. We don't pretend to be millionaires; we don't pretend to be thought too high to take anyone by the hand and welcome him in the church, and we don't hesitate to sit in a pew. You don't have to give a thing to the Lutheran Church; you don't have to pay a cent by force. Everything you do, you do willingly. Therefore, it is the Church of the masses. Therefore it invites you all, no matter of what race and what clime. They are all welcome in the Lutheran Church.

With the small amount of capital, the Lutheran Church is doing a wonderful work. It has no endowments of hundreds of thousands of dollars, but it makes every penny count.

The convention chorus of two hundred and fifty voices, accompanied by an orchestra, sang "He Watching Over Israel," from "Elijah," and West's "The Woods and Every Sweet Smelling Tree," with precision and excellent effect under the direction of Mr. Edgar T. Paul. They also sang on Thursday night. The solo, "Thee Will I Love My Strength, My Power," was rendered by Miss Sara Williams with good colorature effect.

The Drama of the Reformation, orignated by Mrs. Harriet E. Monroe, was given by nearly three hundred of the young people of the Lutheran churches of Baltimore under the direction of Miss S. Ethel Brown. It is the interesting chapter in the history of the world which recounts Luther's revolt and the birth of the Protestant Reformation. With a nicety of detail, a careful reproduction of costumes and an exact picturing of scenes and events so deeply woven into our Church's history, it was highly educational. It pressed home in tableaux with pictured effect an indelible impression of the lessons we had so often read in history. The drama opened with an allegorical procession, "Theology" entering the Union, and it closed with another allegorical procession, the Church Militant, where flags waved, swords clashed, and the whole vast audience rose and sang in unison "Ein Feste Burg." The following is the cast of characters:

The Emperor....Rev. W. H. Dunbar, D. D.
The Elector.....Rev. Foster U. Gift
The Cardinal.....Rev. G. Albert Getty
Luther.....Rev. A. O. Mullen
Spalatin.....Rev. Harry D. Newcomer
Errich.....Rev. Henry Manken, Jr.
Knight George...Rev. Frederick W. Meyer
Albert.....Rev. N. G. Philippy
Melanchthon....Rev. J. William McCauley

The principal feature of the evening was the scene at the "Diet of Worms," where a beautiful stage picture was presented. The scene represented the interior of the throne room of Charles V and was thronged with soldiers, pages, nobles, knights, courtiers, princes, bishops, cardinals, and a touch of modern life was given by details from local companies dressed as German soldiers. When the various detachments had assumed their positions, Emperor Charles V made his appearance and ascended the throne amid the homage of his assembled subjects. The famous trial was given with much accuracy as to costume and almost the exact words which were spoken.

Part fourth opened with a scene of the nuns and novices leaving the convent and a very pretty picture was presented. The nuns were attired in sombre black and the novices in white, the young ladies presenting a charming appearance. The abbess performed her role with excellent taste and ability and the dialogue was well spoken by the different characters. "Over the Line" was sung in a pleasing manner and the chorus rendered several selections. Novices sang "Ave Maria" with good effect. The scene closed with the sisters in a characteristic attitude and formed a charming stage picture.

The dramatic critics of the secular press in Baltimore praised the performance. One competent to judge said to me, "The Diet and Monk scene were given with sympathy and power as though the ministers were dead in earnest. They were living over again Luther and his times and his wonderful experience."

THURSDAY MORNING

Thursday morning there was another sermon preached by Rev. Harlan K. Fenner, D. D., Louisville, Ky., on "Religion the Key to Social Redemption," from the text I John, 3:16-17. It was a deeply spiritual and thoughtful sermon, delivered with fervid earnestness and periods of genuine eloquence. A meager résumé of the sermon only can be given:

Religion the Key to Social Redemption

Text: I John 3:16-18.

"Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. But who so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

Sociology deals with the relations of human personalities. There is no social problem where there are no moral beings. Adam, in his primitive condition—a single personality—had no social question. With the utmost truthfulness, royalty and complacency he could have exclaimed:

"I am monarch of all I survey,
My right there is none to dispute;
From the center all round to the sea,
I am lord of the fowl and the brute."

A brotherhood with God and His truth ignored must be largely impotent in securing blessings for mankind. A compact for gaining a more equitable dis-

tribution of the fruits of nature or of the products of industry which, leaving the element of God's love out, and dominated by pure self-interest, will begin to crumble and disintegrate the moment the object sought lessens, or the desire fails. A brotherhood which rests upon the heaven-given law, "Thou shalt love thy neighbor as thyself," will not perish though the loaf grows less and the night cometh fast. His love faileth not.

The Church is the great advocate of social redemption by a religion of love. It can have little interest in any propaganda or movement teaching sociology or socialism that proceeds simply by the force of philosophy and selfish energy. The Church may be criticized, hampered and ignored by much that is called socialism, but she dare not for one moment silence her voice, nor stay her hand. She must, though hated and bruised, discharge her duty of applying to the sinful, sick and sorrowing world, the religion that lives by love and lovingly helps another to live. In ministering the love and life that saves spiritually and socially the Church must stand toward the twentieth century, as did the divine Galilean toward the first century.

Religion and the religious man throw into the social life the highest ideals. Not only has the horizon of life—prospection, or retrospection—been enlarged, but also out of that horizon have come the higher spiritual ideals. Men are largely led by their mental pictures. These, hung in the chambers of their minds, will thrust into active life their suggestions and meanings. The ideals and philosophy of much that is taught for economic and personal betterment is a bald externalism. "The creed of scientific socialism is frankly and aggressively external. Its program has rarely a word to say of any change of character; it makes no appeal to the working man to cultivate prudence, self-restraint or patience. On the contrary, these qualities, which have generally been recognized as virtues, often seem to stand in the way of the working man's aim. Let him demand more pay, it is urged; more comfort, better external conditions; and then these changes in the outward industrial order will of themselves develop the inward capacity to use them."

Over and against these material, external pictures of what man needs to be blessed, the religious man hangs up the heavenly pictures—ideals—which glow like guiding stars at night upon the pages of Holy Writ. The sermon on the mount, the fruit-laden parables, the spiritualized paintings of John, the profoundly truthful teachings of Peter, beginning "add to your faith virtue" and ending the list with "charity," and the ranked up virtues which Paul called the fruits of the Spirit—"love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law"—these and many like them are the powerful moral calls to better, higher living.

These ideals, when dominant among men, will make for equity, comfort and plenty when earthly theories will bring, in their final issue, a loss of both the life that now is and that which is to come.

If then you are serving in any form of these great social spheres, however humble that may be, you are serving in a measure all; the cup of cold water given in His name will attract the final Judge.

The social regeneration of the world is too large for one age, or one company of men. It is God's work, and He will take His own time in securing its perfection.

Rev. J. D. Curran and also Miss Gertrude Simpson, returned missionaries from the Muhlenberg Mission, Liberia, Africa, were introduced to the convention and spoke of their work.

Mr. P. Walter Banker presented the report of the finance committee as follows:

Report of Finance Committee

To the Luther League of America:

In submitting our report for the year, we do so fully appreciating that the new system has not produced that measure of result which was anticipated, but in view of the fact that the system is new and it was necessary to completely overturn many district and State constitutions, we have done well. Further, there are three more months to the year which may bring in more dues from the States.

We have labored under some handicaps which prevented the accomplishment of much more than has been done. No accurate list of State officers or district officers being available, we were compelled to use the list found in the Luther League Review, and many, many communications were returned for lack of street address. This is especially true where it was necessary on account of arrears to send letters.

It is our firm belief that the system can be made to yield a far greater measure of result than was accomplished this year by the straightening out of several tangles in the method of carrying it out. Judging from the tone of letters received from many of our leaguers, the system finds much favor and will find more favor as soon as it is better understood.

In carrying on the work, two thousand circulars were sent out at different times to each State treasurer and a copy of same to each State president, together with a letter addressed to him personally, explaining the system. In addition to this, nearly three hundred communications were received and answered from February, 1913, when we took up the work.

We offer the following suggestions for the further improvement of the system:

First—That all State organizations be asked to change their business years to the calendar year.

Second—That the statistician be instructed to furnish the secretary with a mailing list of officers of State, and, if possible, district officers.

Third—That State organizations be urged and through them the districts, to change their dues systems to the national system.

Fourth—That the Luther League Review be requested to furnish a space in the Review for the use of the secretary of the Finance Committee.

Fifth—We recommend that the office of the assistant secretary be a salaried one, the salary to be fixed and arranged for by the Executive Committee.

The duties of the secretary to be: to care for the correspondence of the League, to keep its records, to be the secretary of all committees and to cooperate with the Luther League Review, the General Secretary and the Executive Committee in the extension of the Luther League work.

It was adopted.

The address of the morning was on "Christian Social Service, the Agency for Reform in the Community," by Rev. F. K. Fretz, Ph. D., Easton, Pa. It was one of the ablest and best addresses of the convention. We give a summary of it:

Christian Social Service

We are living in a new age. We are writing the pages of a new civilization. The loyal sons of the Church behold with loving pride their stately mother in queenly glory. Through this transition period when all things have become new, the Lutheran Church has distinguished herself as the Church of the Word and Sacraments. On the whole she has faithfully tried to adapt the gospel of the first century to the conditions of the twentieth century. This industrial revolution which has changed our methods of life is world-wide. Coincident with its progress we have witnessed the decay of many an ancient institution. Some denominations have banished Christian faith and practise and have given themselves altogether to social reform, which has inevitably led to disaster. But the old Church of the Reformation has stood square on the impregnable rock of Holy Scripture, nay upon Christ the everlasting mountain itself. The winds and waves of popular superstition have been unable to harm us and today we behold our dear Church a great church. At the beginning of our government she was little more than a name, now a great power. Then with little touch or influence upon the community; now a power for spiritual progress and civic righteousness. Truly the mustard seed has become a great tree.

Consider for a moment those things which have changed our conditions of life during the past century. From the beginning of time till within the last one hundred years there was no substantial improvement in the means of travel and communication. The only motive power was the wind or animal strength, and during all these unnumbered ages the camel grew no swifter and the ox no stronger. Men

traveled at about the same rate of speed as when Abraham left his father's house in Ur of the Chaldees, and at the call of God went forth to become the founder of a new race. But with the introduction of steam and electricity, travel and communication have wonderfully changed. We talk around the globe in a minute. At all hours of the day the news of great battles fought on the other side of the world are flashed before us. We travel around the world in a month. Vessels larger than that in which Noah floated all the undestroyed animal life in the world and carrying in their immense capacity a multitude larger than that which fought for liberty at Bunker Hill, cross the Atlantic in less time than it took John Adams to come from Boston to Philadelphia to sign the Declaration of Independence. The divergence, isolation and animosity of peoples, typified by the story of the dispersion of the races at the Tower of Babel are yielding to the unifying influences of steam and electricity. The steam engine and the telegraph are laying the foundations of a new tower within whose temple walls a united humanity shall worship the Father God.

Add to this the other recent products of inventive skill, the many and wondrous machines for relieving the hand, and by which all work is done with exactness and increasing rapidity. Add the wonderful increase of our population—under normal conditions more than a million a year—the thronging multitudes coming out of every race and country, with different habits of thought, different notions of government and different degrees of intelligence, and you have some of the elements which are changing the conditions of life in our land.

These various causes are operating in our midst to produce wealth, consolidation centralization. The rapidity and multitude of mercantile transactions is seen in colossal fortunes; in gigantic undertakings; in enormous financial consolidations and corresponding organizations of labor.

Within recent years the Church has taken up this work in earnest. It is being organized. It is often said that those who advocate the saving of society are mere dreamers, rainbow chasers and fail to point out immediate tasks to which Christians should devote themselves. This may have been true in the past. But out of the chaos of a generation ago there has come a well defined program which is already being carried out by many of the Evangelical Churches. There is room for difference in opinion as to how much of the detailed work of reconstructing society the Church should undertake. It is clearly not the function of the Church to give specific directions to its members for the readjustment of civic and business life; the home or the school. The medieval church made this colossal blunder as she tried to dominate society, to crown and uncrown emperors and princes. Cæsar's sphere must ever be separate and distinct from the Lord's. Service and not empire is the Church's mission. We are not to dominate but to inspire, not to give directions, but to furnish ideals. There are times when the Church or individual congregations must do more than at other times, in relieving poverty, providing shelter for the homeless, etc. Far better for private organizations to do this work, while the Church supplies the motives and the men and women who are willing to obey them. Let us educate our young men and put the challenge to them to embody the heart of the Son of Man in their business, vote it into our public policies, make it the controlling influence in our judicial decisions. Let us show the world that a nation with the spirit of Christ dominant in its statesmanship can maintain its national life among the peoples of the earth. Social service is an interpretation of the will of God in the light of present conditions.

You ask me what specific work shall the local Luther League engage in? You have been very general in your remarks. Tell us something definite and we will go and do it. What are you doing for the immigrant? He is the ever present problem in our American life—America is the centre of the greatest peaceful invasion in the history of the human race. One million souls are coming to us annually carrying their household gods with them. Immigration will continue until there is an equalization of industrial opportunity here and abroad. Why does the immigrant come? He comes in the first place for economic reasons. He has learned that America is a land where every workingman receives a fair wage and where the conditions of life are pleasant. He comes because of individual reasons. He has heard that a young man may be a rail-splitter and wedge himself into the highest office in the gift of the people, or that he may be a towboy on the canal, with no companion but an honest mule, but that the towpath will lead to the White House at Washington. In America men rise by the supremacy of their individual effort He may come because of religious reasons.

The problem of poverty is a sphere of social reform in which the Church could well engage. The man asking for a dime at the street corner or for a hand out at the back door is a symptom. The penny formerly thrown into the beggar's hat is now used to study the beggar's condition. It costs more to do this, but it is worth more. Our sympathy and kindness must be directed by trained intelligence and by large experience. There should be an organization of churches in a community to deal with this problem in a systematic manner.

We must also show our Christian sympathy and love in the restoration of the delinquent. The old injunction to visit those in prison holds in twentieth century America as well as in first century Palestine. The interest of the Church in this direction has already borne much fruit. Our aim should be the speedy reconciliation and rehabilitation in society of those who can be reconciled, and the continued segregation of those who are persistently at war with society, and the great aim of the preventing of the making of criminals must animate all our actions.

The one great care of the Church of the city is for the boy and girl who have come from rural communities and to whom the city spells "opportunity." We must give them a safe environment. Our churches are taking steps in this direction which is witnessed by the hospices which are being opened in every large city. But there should be such a hospice in every ward, and they should be in closer touch with the individual congregations. Our churches should be open in the evening for instruction, betterment of every description and for social intercourse. That church that closes its doors in a large city on Sunday night not to open them until the following Lord's Day is an economic waste—an unprofitable servant, and will meet the fate of the unfit—annihilation.

A carefully prepared and suggestive paper on "Instruction of Youth in Religion" was read by Prof. Rev. A. R. Wentz, of Pennsylvania College, Gettysburg, Pa. It was at once evident Prof. Wentz was competent to present this subject, which he did in an intensely practical way removed from the usual trite and stereotyped methods of the academician. This will give an idea of the paper:

The Religious Instruction of Our Youth

Assuming the general need of religious education, we shall proceed at once to the more specific inquiry concerning the religious instruction of our youth. Why do our young people particularly need religious instruction? Of what is that instruction to consist? How is it to be secured? And what part should the Luther League have in the religious instruction of our youth? These are questions whose answers we can only suggest here.

The religious instruction of our youth should be such as will make religion a very real factor in their whole lives—not merely a theory or a profession or an ideal, but an actuality, a life. For that reason I regard it as very unfortunate that the religious instruction of our children and of our young people is in so many cases crowded into one day of the week. That arrangement begets an unfortunate habit of thought. It has a tendency to make religion occupy a subordinate place in the life of the individual. Our religious duties, as we call them, become a mere appendage to our other duties, our so-called secular duties, and this appendage, it would seem, may be omitted with impunity in the complete development of the whole man. There is a distinct psychological disadvantage, I say, in such an arrangement. For the religious instruction of our youth should be

applied in such a way as will make religion a potent influence in the whole life, permeating their entire character and conduct and pervading every sphere of their activity. Not only should the foundation of character be laid in religion, but the superstructure of character also should be so thoroughly inlaid, ingrained, inwoven with the religious quality that the completed edifice will be nothing short of a divine sanctuary every nook and corner of which is filled with the presence of God. God and Christ and the Holy Spirit should be living abiding realities saturating every act and every word and every thought of the individual. Not that our religion should be lowered to irreligious levels, but that it should reach down and gather the entire man into its holy embrace and draw him up into the sphere of hallowed living.

Now if the whole life of our youth is to be shot through with the religious quality, then the religious instruction of our youth must be such as will make religion a reality in his daily and everyday life, so that it will be the prime factor in all of his decisions, that it will meet all of his needs and furnish the answer for all of his questions. Let us stop a moment to consider what this means. What are the special needs of our youth? What are the decisions they must make? What are the special problems our young men and women have to solve?

Reduced to their lowest terms the young man's questions are threefold. In the first place there are intellectual problems. With the growth to physical manhood and womanhood there comes a breadth of vision, an expansion of mental horizon, that almost invariably involves intellectual questions concerning Christianity and its fundamentals. As his general education proceeds, the youth learns to call into question what was previously accepted under authority. This is always the case more or less, but it is especially true where the youth is enjoying the benefits of a higher education. A general intellectual revolution takes place along the whole line and intellectual readjustment is necessary. The atmosphere becomes filled with eager questionings, the more so when our young hopeful first gains a smattering of the physical and the philosophical sciences. His religious views do not escape this general revolution. He seeks a solid basis for his beliefs. He wants to be able to give a reason for the hope that is in him and for the faith that he holds. This is a real problem and may become a serious one and it dare not be overlooked in the religious instruction of our youth.

The second kind of questions that face our youth are questions concerning moral conduct. Modern life is very complex and withal very strenuous. And the pious soul is often seriously perplexed as to its moral choices. There is the question concerning amusements. The impulse to play, to entertainment, to merry making, is a perfectly legitimate impulse, but under the involved conditions of life today it is often very difficult even for the most tender conscience to determine what is right and what is wrong.

Then there is a third class of questions which our young men and women must answer, and that is the question of a lifework. This we may call the social question. It has to do primarily with our relation to society, with our whole personal attitude toward our fellow men and toward our world. It involves both the life and the work

And just here is where the responsibility of the Church appears. If the intellectual, the moral, and the social problems of our youth are to be answered in the light of religion, then the Church must keep her guiding hand upon her youth, and that, too, upon their entire life in all of its aspects. There is a reciprocal relation of dependence between the Church and the religious instruction of her youth. Without the Church there would be no religious instruction, and the teaching and preaching of Christian truth would soon cease. And, on the other hand, the Church that is not a teaching Church will soon lose her hold upon her people and cease to be. If the Church is to continue her existence, she must instruct her youth in the facts of religion, in the truths of the Bible, in the nature of faith, in acts of worship, and in a life of service. This the Church must do either directly or through her many agencies. If during this final stage in the formative period of life the youth builds the principles of his thought and conduct after the model which the Church is able to hold before his eyes, then we may be sure that when he passes from the chrysalis stage and moves out through the open doors of the unfolding years to meet life in its fullness, he will not leave her benign influence behind him, but in all of his relationships will apply the spiritual power caught within the Church.

Now here is an opportunity for the Luther League. She can bind our youth to the Church with strong cords of Church loyalty and thus can subject them to the other teaching agencies of the Church. If you ask me more specifically how the Luther League should proceed in order to beget Church loyalty on the part of our youth, I answer that I know of no better way than to train them in a knowledge of our Church's history. Would that our Church in this country might experience a thorough revival of the historical sense, and that every clergyman and every layman and every young person and every Luther Leaguer might take up his stand in the light of the historical perspective! A deepening interest in the history of any church always means an increase in loyalty to that church. This is especially true of our own Lutheran Church. We have a past of which we may well be proud—an honorable past associated with cherished memories of godly and heroic fathers. Ours is indeed a goodly heritage as a church, and we cannot afford to despise it or cast it from us. What we need, therefore, is that our Lutheran Church in all its parts may experience a vigorous development of her own historic life.

A GROUP OF NEW YORK DELEGATES.

THURSDAY AFTERNOON

The first paper of the final business session on Thursday afternoon was an intensely practical one on "Lutheran Contribution to Christian Sociology," by Rev. W. A. Lambert, of South Bethlehem, Pa. It will be seen from the following it was not an array of statistics, a skeleton without nerves or flesh:

Lutheran Contribution to Christian Sociology

What has the Lutheran Church done for the improvement of human society? What is it doing today? That is the question suggested by our topic, a question of undoubted importance to the Lutheran Church itself and to all Lutherans.

In any question concerning our Lutheran Church it is wise to consider European conditions as the starting point, and as the clew to American conditions. The principles and policies of our Church were formed in Germany. The Germans who came to America brought these principles and policies with them, and retained them even when the circumstances had changed radically. The fundamental principle that the Church has little if anything to do with social service meant two entirely different things in Germany and in America.

It is sometimes stated that only in America has

the Lutheran Church had an opportunity to develop its own life out of its distinctive principles. The same might be said of every other church, and in the case of every Protestant church it should mean that only in America has the Church been able to devote itself entirely to its spiritual work according to its spiritual principles. But in its spiritual work must be included a spiritual influence upon the State and its institutions as well as upon society as a whole.

Here again there is no question that there are many individuals who see the opportunity, who are striving for the realization of a Church that is one, the parts of which do not antagonize one another, and which shall be able to hold the children as well as the parents. But the official Church bodies seem helpless or unwilling to leave the old prejudices and historical peculiarities. There are very few among them, if indeed even one could be found, which would be willing to say with John the Baptist, "He must increase, but I must decrease"—the Kingdom of God must grow, even if the individual synod must suffer.

The Lutheran Church in America has come into contact with other Protestant denominations as no other Lutheran Church has done. This has meant not only a danger, but an opportunity as well. The danger has been that the Lutheran Church might lose its distinctive character, its historical unity. The opportunity has been that it might impress upon the surrounding churches the best that it owns. The danger has been distinctly seen and guarded against, so well guarded against that the influence of the Lutheran Church upon non-Lutheran Churches has been almost wholly due to German scholarship, which American Lutherans have been slower than non-Lutherans to appreciate. There is another way in which we have influenced others, but it is a way we always speak of regretfully: the members we have lost have become strong elements in other churches. We have served others, but rather unwillingly, although we above all others have been called upon to serve, because we have had what others need.

At the present time there is an opportunity before us which we should by no means neglect. That our public school system is incomplete so long as no provision is made for religious instruction is a truth which is rapidly gaining recognition among educators. If we were interested purely in the spiritual welfare of our children and in the completeness of our educational system, would we not strain a point, or if need be several points, to have religious instruction made a part of the public school curriculum and to have it given by trained teachers of ability? Yet we are in the main convinced that what is theoretically best is practically impossible, and mainly because, let us admit it, we are afraid that our influence might be absorbed instead of being given separate credit. We are afraid of an American Protestantism which would not be German, or Scandinavian, or Slav, or Hungarian Lutheranism. And we must not forget that half a century ago we were just as much afraid of an American Lutheranism different from the German Lutheranism of those days.

Speaking of the anxiety of some to find good works to do, to discover what is allowable and what is forbidden, Luther writes: "A Christian who lives in this faith has no need of a teacher of good works, but whatever he finds to do he does, and all is well done: as Samuel said to Saul, 'The Spirit of the Lord will come upon thee, and thou shalt be turned into another man; then do thou as occasion serves thee; for God is with thee' . . . St. Paul also says: 'Where the Spirit of Christ is, there all is free.' For faith does not permit itself to be bound to any work, nor does it allow any work to be taken from it, but, as the First Psalm says, 'He bringeth forth his fruit in his season,' that is, as a matter of course."

The application of these words to our modern opportunity to do work of a sociological nature in the State and among the churches, need hardly be pointed out. It may be well to state, however, that we have no ethics for the Church distinct from that for the individual: that we can and must expect of the Church no less than we must expect of the Christian man. And then we may remind ourselves of that law of the Kingdom of God which Jesus proclaimed: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." The Church and the Lutheran Church particularly, may need to live as Jesus lived, who 'came not to be ministered unto, but to minister,' even 'to lay down his life for us.'

The final paper of the convention was read by Mr. Clifford Rockwell, of Utica, N. Y., who had as his subject "The Church, the Conservator of the Social Order." Mr. Rockwell's thoughts were well expressed and it was surprising to find a young layman so able to skillfully handle this subject. In part he said:

The Church, the Conservator of the Social Order

The social order comprises practically that vast structure which we call civilization. It concerns the intimate or distant relations that each member of society bears to the other. Its bulwark is the intricate and complex mass of laws constantly being added to in the endeavor to safeguard the weak and bring the poor out of their misery. What is the motive or spirit back of all this agitation. Assuming it is merely the spirit of brotherly love acting in the collective hearts of humanity, it is plainly the right and prerogative of the church to lead this movement, to define the paths along which it shall travel. This desire to uplift has already too much momentum to be stopped and for the Church to attempt such a course would be suicidal. But after the poor have had their food supply increased, their housing conditions bettered, their source and means of enjoyment raised, are they still to be left in darkness?

With full regard for the exhaustive treatises of the economists, Adam Smith and Mill on the causes of wealth and poverty, that truth uttered by Christ, "The poor ye have always with you" is fundamental and final and antedates all their finely drawn theories. Without regard for the divine source of its utterance, reflect on its positiveness. It is axiomatic. As long as the world is peopled with its present race, it will be true. The framers of the constitution of our country began "All men are created free and equal," but reflect on how limited that equality is. Men are not created equal in ability, and here is first cause for the continuance of poverty. Analyze this massed demand for the rights of man by resolving the mass into its smallest unit, namely the individual, and what do we find. Rarely indeed that kindness or love that will share its loaf. Is it not rather the cry of the envious, the slothful, bitter at the natural increase of the thrifty? Christ emphasized natural laws many times, as when he said, "To him that hath shall be given and from him that hath not shall be taken even that which he hath." This is the natural law that accounts for the bountiful harvests of our own Western States and famine in Central Asia. Yet our proletariat unmindful of natural checks placed by the almighty, would endeavor to rearrange the orderly sequence of laws which we designate as Nature. We must inject into these barren minds an acknowledgment of a Higher Power, a knowledge of each one's precarious condition due to sin, a knowledge that we are put here for service, and humble service, just as Christ humbled himself when he washed the disciple's feet. Toil is honorable and necessary. We are indebted to the man who does the menial things of our highly specialized existence. We ought to be truly grateful to the collector of garbage, that he does the unlovely things of life and that we are spared his nauseating experience. He is one who serves. In the Utopia of our proletarians, we wonder who would remove the refuse. We recognize God's punishment of Adam final as regards this existence, yet our neighbors having forgotten God, does not admit the immutability of that sentence. In patience should a Christian eat his bread, bitter with sweat, but the lover of man raises man to a deity in his eagerness to eat bread without toil.

We witness then a vast and growing multitude of our brothers on the wrong track. Their apparent zeal to ameliorate living conditions is responsible for inducing still larger numbers to commend their efforts and to lean in that direction. But the Church should hold up a warning finger. The Church holds the only lasting joy that this world knows, and it

should make that joy apparent to and realizable by that blind mob that says in its heart, "Where is now your God?" "Our God is in the heavens" and bestows that peace which passeth all understanding, that peace which the world can not give. It should supplant that tendency of the mass for destructive measures by a calm reliance on love. The Church emphasizes the difference between ambition and envy. It encourages the one and deprecates the other. Yet a growing mass is seeking material advance and prompted solely by the latter emotion. They foolishly do not know that it is temperament alone that gives happiness whether it be a companion of poverty or riches. If they are unhappy with possessions that far outdistance the masses of any other country, due to that envy of the class above them, they will be equally unhappy if they reach the height of fabulous wealth. To quote a much used adage, "The city of happiness is in the state of mind." And the Church can do so much to create that state of mind which will smile alike on God's blessing and God's adversities. We need greatly that teaching and the practice of that teaching which will make people patient in suffering.

The field in which the Church can put its teaching of humility and brotherhood into effect is so vast, but the number practicing it is so small. Think you many people subscribe to Jacques' expression in As You Like It, "Glad of other men's good, content with mine own evil." Here is Christian sentiment, sentiment of which alone the Church can be the source. The Church should not cater to labor as a class except as they are aware of their need of salvation. Much of the avowed labor leaders are surfeited to the point of forgetfulness of the source of their blessings, and in many trades dishonesty seems to be a common practice if not a cardinal principle. It is among that vast down-and-out class who can not labor, whose spirits are broken and health broken, that they are no longer efficient in the world of business. To these it is, including the wives and children who are the unfortunate victims of such inefficiency, that the Church must follow Christ's instructions. How many times in Sunday school work is absence on the part of the scholar explained by lack of proper wearing apparel, either shoes or clothes. What a reproach if the clothes on one's back is the one essential to Christian brotherhood. How hysterical people can become over individual cases of need, yet be perfectly unmoved by the knowledge of a hundred such cases. These acts of charity directed by intelligent surveys among the poor and actuated by a sincere love and pity for the suffering of this world is the divinest essence of brotherhood. It shows God in his tenderness and pity working through the means of men to alleviate others' sufferings, and who can decry the true, pious saintly soul with that subtle cheer and comfort that comes alone with a sure faith in God's unfailing kindness.

The Junior Luther League work received a great amount of attention. Mr. Raymond W. Pullman, Washington, D. C., read a paper on "The Teacher, the Child, the Book."

The Teacher, the Child, the Book

You of the Luther League, especially those of you who either are teachers or are blessed by being parents of children must realize the bigness of the problem to instruct our boys and girls, young men and young women in the religion of our fathers, in habits of right living and right thinking, and to impress them with their responsibility of service to others.

In too many homes, I believe that I will not be contradicted if I say in the majority of homes, no longer do we have the good, old fashioned practice of family worship, including reading of the Bible and prayers while gathered around the fire before bedtime or when the parents and children are assembled the first thing after coming down stairs in the morning.

The one idea which I want to leave with you today is that there must be shown in the Church today, especially in the Lutheran Church, greater appreciation of the efforts of the army of voluntary workers who are giving the best years of their lives in the religious instruction of youth. Too often, leaders in a church congregation, and oftentimes the pastor, take it for granted that a Sunday school or League worker is pledged to life service; that duty will hold the teachers whether appreciation is shown or not. This mistake accounts for the difficulty which some Sunday schools have in keeping their best teachers.

The time has come to give more and more attention to the Book. Bible reading should become more popular. We need to do everything possible to help in this work of popularization. One thing is to stand up for Bible reading in the day schools. There are 22,000,000 boys and girls, young men and young women in the schools and colleges of this country. They are instructed by an army of 700,000 teachers. Think of the influence for good if each of these teachers were agents for popularizing the Book of Books.

Let us keep always in mind that our work does not end in the instruction of youth in religion, the training for Christian manhood and womanhood, but it is also our solemn duty to do our full part in assisting the development in this land of ours of a great people, who will lead the world in Christian culture, in industry and in promoting peace and good will among the nations.

The Junior Topics committee's report, prepared by Rev. C. E. Haupt, D. D., Lancaster, Pa., was presented. The committee on boys' work submitted its report through Rev. A. T. Michler, of Philadelphia. The report was considered seriatim and adopted as a whole.

Report of the Luther League of America Committee on Boys' Work

Your committee, after carefully considering and studying the boy problem and its relation to the Lutheran Church, begs leave to submit the following report:

First—That, in view of the need for congregational work with boys and girls, the entire plan of work among the Juniors be revised.

Second—That the period between ten years and confirmation be covered by two separate organizations, namely a Boys' Luther League and a Girls' Luther League, each to meet the special needs of those within their membership and that plans be laid to meet these conditions. Where this is not feasible, the membership can consist of the both sexes.

Third—That a permanent Junior Work Committee be appointed for the accomplishment of these ends.

Fourth—That two pages of the Luther League Review be devoted monthly to the Junior Work Committee and that this committee be made responsible for supplying material for the same.

I. Searles Runyon,
Arthur T. Michler.

Rev. M. J. Bieber, chairman of the committee on reports and resolutions, presented the following, which after consideration seriatim was adopted as a whole:

Committee on Resolutions and Reports

The Luther League of North America in its eleventh convention offers heartfelt gratitude to Almighty God for His loving protection and His manifold blessings upon the Church during the past; His manifest presence during this convention, and his gracious promise to be with His Church unto the end.

The sincere thanks of the convention are extended to the pastor, to the congregation, to the League and to the choir of St. Mark's Church, Baltimore; to the Lutheran clergy; to the Leagues of this city; to the District League; to the Deaconess Motherhouse; to the director of the convention chorus; to those who have decorated church and hall; to all those who took part in the presentation of the Drama of the Reformation, and to all others who have in any way contributed to the excellent sessions of this convention and the comfort, pleasure and profit of the delegates.

We commend President Stoever's excellent report and his official letter in the Review, and we recommend:

That the president of the Luther League of America from time to time communicate by letter or through the Review with the State, District or Local Leagues and that these communications be given publicity in our parish papers and mentioned and

read in our League meetings for the encouragement of the Leagues and the development of the League work.

That a delegation of three be appointed by the president of the Luther League of America to attend the Lutheran Students' Missionary Conference at its next convention and report on the advisability of a closer union with that body.

That the Executive Committee be authorized to prepare a service or program to be used by our Leagues in commemoration of the twentieth anniversary of the Luther League of America.

That the joint or separate committees in charge of the jubilee celebration of our church in 1917 give the Luther League of America a place in the program.

That the Luther League of America is profoundly grateful to the Hon. E. F. Eilert for his devoted and faithful labors in editing and publishing the LUTHER LEAGUE REVIEW during the twenty-five years of its ever important existence (without any compensation whatever), and that a rising vote of thanks be extended to Mr. Eilert by the convention for his invaluable, self-sacrificing and very acceptable service.

We rejoice in the increasing interest taken by our Leagues in the study and development of Missions; with the men and women Leaguers who have entered the foreign field. We pledge them our interest and support and we pray and urge that more of our Leaguers may enter the ministry, the deaconate and the Home, Foreign and Inner Mission work.

We heartily commend and thank the Executive Committee and all connected with the preparation of the program for this convention; for the wise selection of the convention motto, the excellent choice of subjects and speakers, and the general arrangements of all matters pertaining to the program.

We recommend the suggestions of the Executive Committee that the handbook revised by the General Secretary be published at seventy-five cents a copy and that a special advance subscription be taken at this convention.

We recommend the adoption of the third item in the Executive Committee's report. (See report.)

We recommend the organization of the Local and Central or District Leagues among the Lutherans in India and the use of the Topics published by the Luther League of America; and while we approve of the principle of appointing a secretary for India, to be salaried by the Luther League of America, we do not feel ready or able to take action at this time.

We urge upon all State, District and Local Leagues to meet promptly their apportionment, and we recommend that the per capita apportionment be continued.

We recommend that the assistant secretary be paid a salary to be fixed and arranged for by the Executive Committee. His duties shall be to care for the correspondence of the League, to keep its records, to be the secretary of all committees and to cooperate with the LUTHER LEAGUE REVIEW, the General Secretary and the Executive Committee in the extension of the Luther League work.

We commend to Senior Leaguers the great importance of Junior Luther League work.

We rejoice in the organization of the Western District Luther League of North Carolina; the Local League of St. Michael's Church, Berkley, Cal.; St. Paul's Luther League, Louisville, Kentucky, and all District and Local Leagues received during the biennium and those received to membership at this convention.

We recommend that the report of the Credential Committee be approved.

We recommend the excellent work of the statistician and urge that every organization in the Luther League of America furnish prompt and complete data to the statistician.

We recommend the adoption of the Topics as presented by the Topics Committee, and we suggest that the preparation of the material in explanation of the Topics be simplified and made more practical. We also express the great indebtedness of the Luther League of America to the Rev. Geo. H. Schnur for his painstaking and able preparation of the Luther League Topics during the past seventeen years, and thus becoming to a large extent a teacher and leader and guide of the rising generation in the study of the Word, the doctrine, history, mission and general work of the Church of the Reformation, and we recommend that this League expresses its deep appreciation of these invaluable and self-sacrificing services by a rising vote.

We heartily commend the excellent work of the Literature Secretary and urge each State League to make a vigorous presentation of the reading course to all the local Leagues.

The Luther League of America appreciates the many congratulatory messages received from League officials and individuals at this convention.

We express our deepest sympathy with President Wilson in his recent sore bereavement, owing to the decease of his beloved wife, and commend him to our Heavenly Father, who alone can comfort. We also heartily commend and pray for President Wilson's efforts on behalf of the peace of the world.

The Luther League of America is deeply sensible of the fact that during the past fourteen years it has been safely led and continually inspired by its consecrated, efficient and vigorous president, Mr. Wm. C. Stoever, Litt., Esq. His tact, patience, fairness, broad-mindedness; his zeal, alertness and interest have triumphed over many obstacles and smoothed the oft difficult way of the Luther League of America in its steady progress in the development of the youth of our Church. We will miss the accustomed genial face in the chair, but we hope to see it regularly in the pew and often on the platform of our future conventions.

MR. HARRY HODGES,
Assistant General Secretary.

May the Great Head of the Church, who so signally blessed his leadership in the past, continue to rest upon him in double portion.

We recommend that this League show its high but feebly expressed appreciation of its retiring president by a rising vote of thanks.

M. J. BIEBER,
For the Committee.

Mr. C. W. H. Hess presented the report of the nominating committee, as follows: President, E. August Miller; general secretary, Rev. L. M. Kuhns; assistant secretary, Harry Hodges; treasurer, P. Walter Banker; statistical secretary, Paul B. Mattice; literature secretary, Rev. C. J. Rocky; Topics secretary, Rev. G. H. Schnur. Executive committee—E. F. Eilert, James M. Reynolds, I. S. Runyon, Rev. M. J. Bieber, four years; C. T. A. Anderson, Rev. E. A. Trabert, William C. Stoever, two years.

The retiring president, Mr. William C. Stoever, who since the convention in Cincinnati in 1900 has been the chief executive of the Luther League of America, made a few remarks. Rev. Bieber, on behalf of the resolutions committee, submitted resolutions upon the long term of faithful and sacrificing service of Dr. Stoever.

The closing convention prayer was an earnest petition by Rev. G. A. Getty, of Baltimore, who also pronounced the benediction.

The Grand Rally

The Grand Rally meeting that marked the climax of the convention was held in the Lyric Theatre, where a great audience had assembled. The decorations in the Lyric were simple but beautiful. Mr. W. C. Stoever, by action of the convention, presided at this session in the absence of Mr. E. August Miller, of Philadelphia, the newly elected president. The speaker of the evening was Congressman Hon. John M. Nelson, of Madison, Wis., who had as his subject "The Church in a Democracy." Mr. Nelson is a fluent speaker, easy in his manner and graceful in his delivery. His address was extemporaneous. Mr. Stoever in introducing Mr. Nelson said the speaker's sister would soon enter our Lutheran India Mission field. Mr. Nelson is a Norwegian and a member of the United Norwegian Lutheran Church. His address showed, as a doctor of divinity said to me, "He knows religion as well as politics." The following is the "short hand" report of Mr. Nelson's eloquent address:

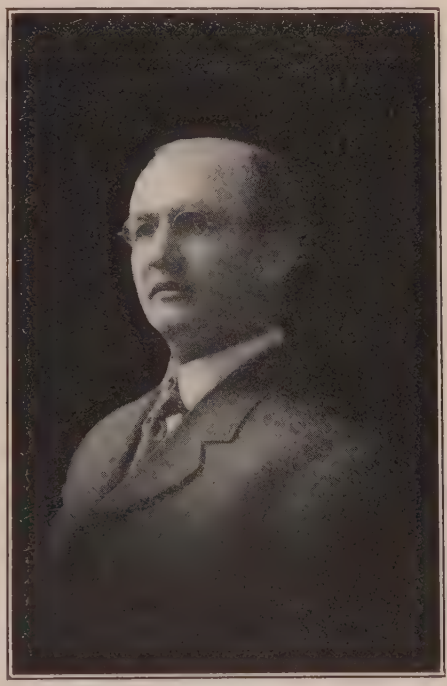
Address of Hon. John M. Nelson

It is with pleasure that I, a representative of the State, address you, the representatives of the Church. Here the State does not control the Church, nor the Church the State, but they are so mutually related that the Supreme Court has declared this a Christian country. Our duty to both institutions alike was prescribed by the Lord when He said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. I do not agree with the interpretation placed upon this saying by a certain politician, who was also a prominent church member. When taken to task for doing certain things in politics inconsistent with his church pretensions, he justified himself by saying that he did not mix politics and religion. I can understand how it may be possible to get too much politics into one's religion, but I never knew of anyone who got too much religion into his politics. More concretely, it may be dangerous to get too much of Cæsar into the Church of God, but I do not believe we can get too much of the Church of God into Cæsar.

Your committee assigned me the subject, "The Church in a Democracy." It did so, doubtless, with the best of intentions, but it appeared to me that it had made a serious mistake. When I looked over the cards in the Library of Congress, when I consulted the references and cross-references to articles in the catalogues, and when I went into the stacks and saw thousands upon thousands of books on this subject of "Church and State," I became convinced that instead of limiting me to thirty minutes, it should have granted me at least thirty years.

Upon reflection, however, it dawned upon my sluggish brain that the committee did not expect me in a few minutes to exhaust the subject of "Church and State," but knowing how prone members of Congress are to pass away from the appropriate subject, and in so doing go beyond time into eternity, your committee deemed it wise to confine me within the circle the Church circumscribed again by that of the State, in the selection of my theme. And it was my capacity and your patience they thought would be exhausted in thirty minutes. I admire the prudence of your program committee.

This view of the situation gave me much relief. To speak upon an academic subject in a few minutes reminds me of the story of the colored preacher told by Victor Murdock, the House Progressive leader. The colored parson announced one evening as his text, "Time in Eternity," and said that he was going to "define the indefinable, explain the unexplainable and unscrew the inscrutable." Not wishing to take on such a task, nor yet willing to depart from my assigned subject, my mind has been running on this theme, which I hope you will find practical and appropriate, "Luther Leaguers as American Citizens." I have asked myself this question, "What can the Luther League do, an active organized body within the great Lutheran Churches of America, through its membership, acting as American citizens, now and in the future, to ward off such calamities as have befallen peoples of the Old World and to preserve for us our cherished national blessings?" If I may have your patient attention, I wish to point out some of these blessings, inquire how they have been lost across the sea, and how we may safeguard this democracy we call our country.



CONGRESSMAN JOHN M. NELSON.

One such goal, in a material way, is national prosperity. Across the sea prosperity has departed. The time will not permit me to tell you of the cost of this war, nor to calculate the values of properties destroyed. Doubtless you have read the appalling estimates. Think of what this loss of prosperity means to these people in food, clothing and shelter, the necessities, not to mention the comforts of life. Pray heaven this war may end before we shall behold the gaunt and ghastly forms of famine and starvation and fell disease stalking through those unfortunate lands.

Another goal and a higher, because the mental is above the material, is national progress. Across the sea, progress has departed with prosperity. There is reaction, retrogression. The faculties of the mind, intellectual, moral and emotional, manifested in the sciences and the arts, the improvement of industrial and social conditions among the common people, the enlargement of their rights, liberties and privileges, have ceased to produce the things of use and of beauty, which are pleasures and joys forever; instead, the flowers and the fruits of the mind of man of the past are being ruthlessly trodden down under the iron heel of Mars. Fair cities like Louvain and Rheims, innumerable villages and whole provinces, famed for their beauty of architecture, sculpture, and other forms of art, after this juggernaut of war has passed over them, look like storm-swept and fire-ravaged ruins.

Another goal, and a still higher, for the spiritual is above the mental, is national peace. Across the sea, peace has departed with her sisters, progress and prosperity. Instead of her calm, restful and benign presence, what bitter strife! What cruel conflict! What atrocious warfare! Surely, the people of those countries realize now the blessings of peace. In every form, peace is fair and good, domestic peace, national peace, mental peace, religious peace! For to be at peace is to be in harmony with, in tune with, the Infinite.

Having noted these national blessings and their loss, we ask, Why? Why? We shall first seek our answer with the physical eye. Could we gaze upon conditions over there we should view the most deplorable tragedy ever seen by the eye of man. The unequalled number in arms, more than sixteen millions; the unparalleled battle lines, extending hundreds of miles, with millions on each side engaged in a daily, nightly grapple to the death; the extraordinary efficiency of the destructive machinery and war equipment upon the land and the sea, in the waters, in the ground and far above the clouds; and finally, we behold not the pagan hordes of ancient wars, but the pick and flower of the youth and manhood of the enlightened, cultured and Christian white race of the world. Verily, as we behold this desperate and determined effort of these European nations to annihilate each other, we exclaim, "Is the dominant white race about to commit racial suicide?"

In fiction, war has a glamour that attracts, but when viewed as a reality, its horrors repel. Behold the brutalizing effect of war in the twentieth century! It unchains man's brute nature. See the heartless sacking of cities, the cruel treatment of prisoners, the degradation even of womanhood, a manifestation of the brute passions of hatred and revenge that would bring a blush of shame to the face of a savage Indian or disgrace a Mohammedan Turk.

War fills the physical eye with its horror, but it also moves one to pity and sympathy. Could we behold the many pyramidal heaps of the buried slain; could we see the dead and the dying in forests and fields; could we see the wounded, the mangled and maimed, lying in heaps, friend and foe intermingled, weltering in their own blood, which runs away in rivulets to crimson nearby streams; could we hear their groans, their curses and their prayers as they lie there under the silent stars through the long hours of the night; could we follow their thoughts or dreams to their far-away homes, and gaze upon the sad face of mother, wife, sweetheart and little ones, as they anxiously wait for news from the front, and in tomorrow's list of casualties read the name of their loved one; and could we look into the future at the hard lot of widowed wife or orphaned child, we should understand what was in General Sherman's heart when he solemnly declared that "War is hell."

The physical eye can give us impressions of the horrors of war and fill our hearts with sympathy for its victims, but it does not answer our inquiry. We still ask, Why? Why? Why? The physical eye sees only the outward manifestations. It cannot see the inner causes. These boys in the battle lines from the farms and factories, from offices and schools, are but the pawns moved at the word of command that comes from their masters, in the palaces and cabinets of the capitols of Europe. By looking into their minds to ascertain their purposes, their plans and their motives, we may find our answer. Here I pause to say that I approve of the President's appeal for neutrality. I do not take sides, but I say a plague on both their quarrels. I do not sympathize with one side, I sympathize with both sides. But we cannnot shut our eyes to the truth. We have a right to inquire why these kings and emperors, or their counsellors, brought on this world catastrophe. Their minds are reflected in their proclamations, in their charges and counter-charges and defenses, and what do these reveal?

They charge each other with most selfish designs, seeking world sway, the extension of geographical limits, the acquisition of territory, trade and commerce. Imperialism is another word for national selfishness. For this world sway is accomplished as a rule at the expense of the weak and small nations of the world. They accuse each other of seeking their selfish designs by means of militarism, the compulsory formation of great standing armies, and the building of huge navies. And this mad rivalry has been justified with that infamous lie, now thoroughly exposed, that "the way to secure peace is to prepare for war." They charge each other with unworthy motives, pride and ambition, envy and jealousy, lust for revenge, racial and religious animosities. Who can say that this is a holy war, waged for the good of mankind and the glory of God? What great principle will it vindicate, civil, moral or religious? And what worthy motive is back of it all like the wars waged by our country for the relief of the oppressed, for the freedom of the enslaved or for the overthrow of the yoke of the oppressor? Against this unholy war, history, voicing the conscience of humanity, will record its solemn protest.

The mental eye, no more than the physical, has answered our inquiry. We still ask "How could they do it?" Is the inquiry hopeless? Is there no more in this world than matter? Is there nothing beyond mind? We of the Church believe that we have also the use of the spiritual eye. We have the Bible, the great spiritual telescope, that enlarges the vision immeasurably; and if we are prayerful, we may have the illumination of the Spirit of Truth himself. By the use of the Bible we can look into the spiritual world. We know that their are spiritual beings who influence the conduct and the destiny of individuals and nations; and we also know that these spiritual beings influence us for evil or for good. The Bible is truly a wonderful instrument. We may adjust it so that we may look beyond time into the eternal past. We may behold war in heaven. Lucifer, the Star of the Morning, an angel in the presence of the Most High, moved by ambition, sought to exalt himself equal to God; and because of his matchless beauty, he persuaded one-third of the angels of heaven to join in his awful rebellion. But Michael, at the head of the loyal hosts of God, threw him and his rebel followers over the battlements of heaven. Christ once said that He saw "Satan like lightning fall from heaven."

We may reverse this telescope and look beyond the limits of time into the future. We then behold a wonderful panoramic picture of the closing events in the great conflict between good and evil, which ends with the overthrow of the beast, the false prophet, with their offspring, war and death, and all other forces of evil forever consigned to the bottomless pit. The good triumphs! The peaceful city of Zion becomes the capitol of the new world.

Between these points of eternity lies the history of humanity. The Bible reveals Satan as a serpent appealing to the lust of the eye, of the mind, of the spirit, of the first man and woman who fall, and thus humanity passes under the sway of the prince of this world. But God does not desert mankind even at that moment, for there is the promise given of the triumph of good over evil.

During the four thousand years that follow, the Bible records striking pictures of the influence of the prince of this world upon the individuals and nations, bringing upon them war, death and destruction. On the other hand, we note the presence of

angels guiding and protecting God's chosen people Israel and the good men known as patriarchs and prophets. These pictures in the Bible of the interplay of spiritual beings are too numerous to mention in this address. I wish, however, to call your attention to the great climax in the world's history, the birth of the Prince of Peace! His coming was heralded by the angelic host singing hosannas to the glory of God, peace on earth, good will to men. He had come to fulfill the plan of redemption, but at the threshold of his great mission, He was met by the prince of this world, who took Him upon a high mountain, showed Him the kingdoms of the world, and offered them to Him if He would kneel and worship Him.

This was no theatrical performance. It was a real temptation. All earthly kingdoms of the world were then under the sway of the prince of this world. History has recorded the wickedness of the Cæsars, and the Cæsars ruled this earth. If the prince of this world ruled the nations then, is he out of power now? Who instigated the assassination of the Crown Prince of Austria? Who sat at the council chamber when that impossible ultimatum to Servia was prepared? Who advised the Czar of Russia to hasten mobilization of his army? Who inspired the Yunker class, the war party of Germany, to declare war on Russia and France? Who, in short, prepared for years this powder house of militarism that was exploded by the pistol shot of a madman? "By their fruits ye shall know them," and these are the fruits of hell.

Recently I saw a large cartoon which represented the horrid outline and leering face of the devil. Near him stood the figure of death with its head a human skull. Both were looking out upon a world in conflagration. Death is leaning forward to hear what the devil has to say, and this is what he is saying, "Magnificent! You have never carried out my ideas so successfully before!"

Thank heaven, there is a brighter and a better side to this dark picture. God still reigns in heaven. He has not been dethroned. While He permits to men and nations the fullest freedom of choice, and does not stay the operation of His law, the law of consequences, permitting selfish purposes, false plans and bad motives to work out their own destruction. While He does not rule men or nations against their will, He overrules their deeds so as to carry on His glorious design, that "divine event" in the words of Tennyson, "toward which creation moves." Out of this catastrophe good will come. We look for the rise of democracy among nations involved in this war. We look for the overthrow of one-man power, resting upon that falsehood, the divine right of kings. We look for the separation of Church and State. We may look for disarmament and the end of militarism, no more standing armies and huge navies, under the burdens of which the common people have long groaned in agony, and even now there are indications of many social and political reforms.

When this war began, I overheard a woman who is not an active church attendant now, say to a neighbor, "This war shows that the church has failed," and there was much truth in her charge against the churches of Europe. I had long formed the impression that even in Lutheran Germany and Episcopalian England, the pulpit and theological seminaries had become honeycombed with infidelism in the form of higher criticism. One thing is true, God does not desert His Church until His Church has deserted God.

But, in America, watchman what of the night? Has the devil no friends, no followers, no influence in our country? Has he forgotten to take out his naturalization papers in the United States? Is he wholly a foreigner? We look around us and say we are prosperous, but have we real prosperity? We, who look out upon the country from the capital of the nation have seen for some time the dark clouds of hard times hovering on the horizon, and we are now treading upon panicky ground. But you say we are progressive. As one who has fought in the so-called progressive ranks from the beginning, I rejoice at the victories that have been won for human progress, but I must confess with a sad heart that we have become divided, more or less discouraged, and we are losing ground to the reactionary forces everywhere in this country. But we are at peace. It is true. But how near were we the threshold of war! Even now our troops are upon foreign soil, where American blood was shed. We know that the syndicated selfish interests of our country sought to force two administrations in war with Mexico, because, forsooth, they had secured from the Dictator Diaz large concessions in the form of railways, mines, oil wells, timber tracts and lands, and other valuable privileges at the expense of the peon class, and this war of exploitation they urged to protect their miserable dollars and unrighteous profit!

Ah! fellow citizens, we have syndicated selfishness in this country that would like to see this republic engage in the struggle for world power with extensive territorial possession, especially supremacy in trade and commerce, even at the expense of the small and weak nations of earth. And they seek their designs in many forms. We have our trusts and combinations. We have our stock exchanges, in Wall Street and elsewhere. We have other organized forms of gambling and graft. We have corrupt party machines, and mercenary political bosses. We have great organizations that profit in the sale of alcohol, morphine and other poisons that destroy soul and body. We have white slavers and black. There seems nothing that some men will not do for lucre in this land.

How then have we escaped the calamities of the Old World? In reply, I point to the militant church of God in America. I do not refer to the Lutheran Church alone. We claim no monopoly of divine approval. We call him brother, whether Catholic or Protestant, Methodist or Baptist, Congregationalist or Presbyterian, whatever may be his denominational name, who is a true Christian, who calls upon the Father in prayer, believes in the divinity of Jesus Christ as the Son of God and the Saviour of mankind, and responds to the spirit of love, that cementing power that makes one Christian church throughout the world. While we Lutherans claim no trust or monopoly in religion, it is with pleasure we note how firmly all the divisions of our great Church in America rest upon the Bible foundation, resisting alike the attacks of the devil, whether in the form of infidelism, formalism, faddism or higher criticism.

Luther Leaguers, this is my message tonight to you. After this convention is over, go to your homes, east, west, north and south, with renewed faith and renewed courage and renewed determination to mobilize the membership of this and kindred organizations of our great church into the army of our King, not to destroy, but to save our fellow men, to fight wickedness and vice, not only in the underworld of the great cities, but also upon the high places of power. The almighty dollar has the greatest number of worshippers even in this land. These worshippers have built many temples to Mammon in high places. These, as Christians, we must overthrow. God thundered from Mount Sinai to nations and to individuals His first commandment, "Thou shalt have no other Gods before Me." For Christian men and women there is indeed work to do in this land. It costs the State six billions of dollars to maintain an army of more than a million men as sheriffs, policemen and other officers of the law to hold in check the criminal classes of America. Men in public life need your support, your encouragement, your good will to hold them loyal to duty and to keep them from surrendering to the enemy.

What grand work the militant organizations of the churches are doing. I see the wonderful influence for good in my home district and in the nation at large. Who are the strongest upholders everywhere of justice and law and social order? The W. C. T. U.'s, the Y. M. and Y. W. C. A.'s, the Young People's Christian Societies, and the many other well known church organizations that are fighting organized vice in steady unbroken ranks, year after year, and the preachers in the pulpit are so many sentinels on guard, now sounding words of warning to the weak and unwary, and now shouting words of praise to the brave and the strong. Luther League leaders, enlist your fellows under the white banner upon which is enrolled in letters of gold, the Christian watchword, Service.

What an inspiration we have in the life of the founder of our Church. What was the secret of his success? Behold him at the crucial moment of his life, in the Diet at Worms, before the princes and potentates of this world! Luther feared God and no man. Luther would not compromise his convictions, though it cost him his life. Luther relied for strength

upon sympathy and love, human and divine, the only real and lasting source of power. Thus the soul of Luther became the radiating center of a mighty influence that made for one of the greatest uplifting movements in the history of mankinds, the Reformation. Though dead nearly four hundred years, his mighty spirit is still potent in the great Lutheran Church of the world.

Fellow citizens, I close with this sentiment: As a nation we may ward off the calamities of the old world ruin, retrogression and revolution; we may long enjoy the blessings of prosperity, progress, and peace in this fair land of our fathers, if the membership of the militant church of God in America will do its full duty in building a Christian citizenship and statesmanship that shall ever seek our country's good in the glory of God, found our national policies upon the principles of a living Christian faith, and always respond to the spirit of affectionate fellowship in the cause of a common humanity, for then shall we be true to the ideal of the earnest, brave and God-fearing men who founded this republic, expressing the double law of love in the fatherhood of God and the brotherhood of man! Our God in our Church and our Church in our native land, now and forever!

After the address delegates crowded around Mr. Nelson to congratulate him and thank him for his inspirational address. Mr. Nelson is serving his fourth term in Congress and is a member of the judiciary committee. It was a fitting climax to this great Lutheran convention.

Can Lutherans sing? No one of the many thousands present at the evening sessions in the Lyric Theatre would have any reason to doubt the ability of Lutherans in that direction. The splendidly trained chorus of 250 voices (young people from the various Lutheran congregations of the city) was a triumph of musical art. It was under the able direction of Mr. Edgar T. Paul, of the European Conservatory of Baltimore and the College of Music in the national capital. He was ably assisted at the piano by Miss Helen M. Stegman, at the organ by Miss Elizabeth Slagle and an orchestra of fifteen professional musicians. The various solo parts were very acceptably sustained by the soprano, Miss Sara Williams; Mr. William Gilbert Horn, baritone, director of the choir of the First Lutheran Church, and Mr. Price, tenor. The most pretentious program was given at the Grand Rally meeting, Thursday evening, when the numbers were all rendered in a most artistic manner. The delicate shading in the chorus work was very effective in the selections "Lovely Appear" from Gounod's "Redemption," and "I will lay me down in peace," by Gadsby. The most dramatic number was "Ho! Every One That Thirsteth," by Martin, in which Mr. Horn did superb work and the chorus sustained the difficult passages most creditably. But the climax was reached in the splendid rendition of "The Heavens Are Telling," that always inspiring grand old chorus, which fairly carried the audience by storm and deservedly called forth the highest praise from the presiding officer. But what of the singing of that great Lutheran audience? Every man, woman and child sang, and sang with spirit. In the hymn where Lutherans excel, "Ein Feste Burg," the volume of sound was soul inspiring as Luther's Battle Hymn was sung, some singing it in German, but all filled alike with enthusiasm. And when again at the close every voice was raised in "Praise God from whom all blessings flow" it seemed as in the words of Milton, "Their voices rising all at once was as the sound of thunder heard remote."

From the opening service Tuesday evening when the music was furnished by the fine choir of St. Mark's Church, through the business sessions, which were interspersed with beautiful solos, to the doxolgy on Thursday night, the instrumental and vocal music was of the highest character

A GROUP OF DELEGATES AT THE WHITE HOUSE.

and will ever be remembered as a great inspirational feature of the eleventh biennial of the Luther League of America.

FRIDAY IN WASHINGTON

Nor is this all. For on Friday more than a hundred delegates and visitors went to Washington. Through arrangements made by Rev. W. A. Wade, pastor of St. Mark's Church, Washington, D. C., President Wilson gave a reception to members of the convention in the executive offices. The President was informed of the resolutions of the convention, both of condolence in his bereavement and of commendation for his policy in behalf of and advocacy of peace. The President responded by expressing his deep appreciation for the kind thoughtfulness and interest of the convention.

All praise and thanks to God,
The Father, now be given,
The Son, and Him who reigns
With them in highest heaven;
The one eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore!

Luther League of Minnesota

Fifteenth Convention at Red Wing, July 1-2

BY MALINDA I. SKOGLUND.

THE fifteenth annual convention of the Luther League of Minnesota opened Wednesday, July 1, in St. Paul's Church, Red Wing, Rev. Carl C. Roth, pastor. Eleven Leagues were represented. Forty-two delegates were present.

The opening service was in charge of Rev. J. S. Albert, of Minneapolis. The address of welcome was given by the local pastor. Rev. C. J. Rockey, president of the State League, responded, and the convention officially opened.

The president gave his report for the year. He reported visitation of most of the Leagues of the State, finding them in flourishing condition. He reported revivification of several Leagues and the formation of one new League. The president recommended:

1. In view of the difficulty which the officers of the State League have in corresponding with the officers of local Leagues we recommend that the State League at this convention instruct each local League and District League to file with the officers of the State League a list of the names and addresses of its officers.

2. In view of the distinct loss sustained by the removal of the Topics secretary of the Luther League of America, and in view of the able counsel and example given by him during the years of his stay in Minnesota, we recommend that the committee on president's report and resolutions shall draw up suitable resolutions in statement of our appreciation of his work on our territory in the past.

3. In view of the need of a wider circulation which the LUTHER LEAGUE REVIEW so richly deserves, and in view of the fact that a far larger per cent. of our Leaguers do imperatively need the REVIEW, we recommend that this convention instruct each local League to take up this matter of a wider circulation of the REVIEW as the official organ of the Luther League movement, and that the officers of the State League bring this matter before the Leagues.

4. In view of the fact that our young people need to read more solid matter and need to get information for Christian life and Lutheran consciousness, we recommend that the local Leagues shall secure some of the outlined reading courses and shall read them diligently; and that the officers of the State League co-operate with such Leagues and Leaguers who endeavor to get the certificate for completing the Reading Courses.

DELEGATES TO THE MINNESOTA CONVENTION.

The report of the president was referred to a committee on president's report and resolutions.

The first division of the program under the subject, "The Devotional Meeting," was considered under three sub-heads: "The Leader and His Meeting," "The Materials for the Meeting" and "The Ideal Devotional Meeting." Papers by Mr. Paul Hjortsberg, of St. Paul, and by Miss Malinda Skoglund, of Minneapolis, were read.

The evening service was conducted by Rev. J. Sander, L. H. D., of Lindstrom. A paper was read by Mr. C. A. Carlson on the subject "The Luther League: Purpose and Methods." The speaker contended that the main purpose of the Luther League was to hold the young people to their own Lutheran Church. Minor purposes were to educate them in knowledge and activity in their Church and to give them some social life within the Church's jurisdiction. But these minor purposes were to be centered in the greater purpose of holding them to their own Church. Any method to accomplish this should be used. Every congregation that had any young people at all should have a Luther League of some sort even if weekly devotional meetings were impracticable or impossible. Each League should use the best methods adaptable to its own circumstances and conditions, whether located in city, village or country districts. The assembly was favored by excellent music. The local League then gave a reception to the visitors and delegates.

The opening service of the Thursday morning session was conducted by Rev. J. F. Beates. The committee on president's report and resolutions reported. The president's recommendations with reference to the filing of names and addresses of local League officers with the State officers, with reference to the wider circulation of the LUTHER LEAGUE REVIEW, and concerning the League Reading Courses, were adopted. With reference to the departure of the Topics secretary to Pennsylvania, the committee drew up resolutions expressing appreciation of his work and regret at losing him from our State League.

In the absence of the statistical secretary no statistics were reported and few were available. In view of the situation the president asked for a resolution to take care of this matter in the future and a resolution was presented that the executive committee with the statistical secretary as chairman be authorized to prepare a complete statistical blank for the use of the Leagues. A resolution was adopted constituting the executive committee as an extension committee looking to the enlargement of the State League. The Luther League of the Church of the Holy Communion, Rev. Charles L. Gauger pastor, applied for admission to the State League. A resolution presented at the last annual meeting amending the constitution to conform to the national constitution with regard to dues was passed after long debate. Another resolution was adopted recommending that all local Leagues have a regular monthly due as a basis of computing the active membership. The report of the treasurer was read and referred to the auditing committee. The nominating committee was appointed.

Thursday afternoon the auditing committee reported. The report with that of the treasurer were accepted and placed on file. The election resulted as follows: President, Rev. C. J. Rockey, of Minneapolis; recording secretary, Malinda Skoglund, of Minneapolis; corresponding secretary, Charlotte Wiggin, of Red Wing; statistical secretary, Mary Horne, of Minneapolis; treasurer, Herman Turner, of St. Peter—the president of the Twin City District being vice-president. Mr. Arthur Turner was elected delegate to the national convention at Baltimore. The executive committee was authorized to issue credentials to any other persons who might be able to attend.

Following the business session the program was continued by papers on "Its Relation to League Work," by Miss Harriet Eckels, of St. Paul, and "How Best Made Profitable," by Miss Cora Clement, of Albert Lea; on "Indifference and Inactivity," by Miss May Victor, of Lindstrom, and on "The Silent Member and the Devotional Non-Attendant," by Mr. Arthur Turner, of St. Peter.

[The president of the Luther League of Minnesota recommended in his annual report that the LUTHER LEAGUE REVIEW be given a wider circulation. Within a month his own young League sent in thirteen subscriptions. We wish that other Leagues would "go and do likewise."]

An invitation was extended to the State League to meet at St. John's Church, Minneapolis, Rev. A. F. Elmquist, Ph. D., pastor. The afternoon meeting of the business session adjourned with the singing of the Rally Hymn. The delegates then enjoyed a most delightful trip up and across the beautiful island-dotted Mississippi River on large river launches to the Wisconsin side, where two hours were spent in social enjoy-

(Continued on p. 43.)

Luther League Topics

Reformation Week. Nov. 1, 1914.

THE RESTORED WORD

II Chron. 34:14-21; II Peter 1:19-21.

DAILY BIBLE READINGS.

Monday, October 26—Nehemiah 8:1-12.
Tuesday, October 27—Acts 17:10-15.
Wednesday, October 28—II Peter 3:14-16.
Thursday, October 29—II Timothy 3:14-16.
Friday, October 30—Acts 18:24-28.
Saturday, October 31—John 5:39.
Sunday, November 1—II Chron. 34:14-21; II Peter 1:19-21.

HINTS FOR LEADERS.

Hymn 43. Psalm 46 (read responsively). Gloria Patri.

Scripture Lesson, II Chron. 34:14-21 (read by leader). Hymn 206. Scripture Lesson, II Pet. 1:19-21 (read by president of Luther League). Lord's Prayer in unison. Hymn 142.

Remarks by leader based on Topics and REVIEW. Hymn 140 (one or more verses as desired).

Paper (ten minutes), "Luther Finding the Bible." Paper (ten minutes), "Luther Translating the Bible." Special music. Paper (ten minutes), "The Bible and Education." Paper (ten minutes), "The Use of the Bible in Sunday Schools."

Hymn 217. Prayer by pastor. Announcements. Doxology. Benediction.

Topic reviewed by Rev. George H. Schnur.

During the Middle Ages various causes worked together to make the Bible an unknown book to mankind. Even the few copies to be found chained to the desks in the monasteries and libraries were locked up in a foreign tongue, the Latin, while the vast majority of people supposed that the Gospels and Epistles read in the churches was all there was of the Scriptures.

Luther rediscovers the Bible. We can hardly imagine his joy when he first opened the volume in the university library at Erfurt and read the story of Hannah and Samuel for the first time in his life.

The open Bible carries with it the impulse of a new, a divine life. Luther's strength lay in his appeal to the Word. He took his stand on the teachings of inspiration and refused to allow anything in all his controversies with Rome or the fanatics to move him from that foundation. To him the Bible was the only infallible source of truth.

The Greek Testament. One of the greatest scholars of the age, Erasmus, who never left the old church, struck the first heavy blow before which the papacy was to totter and almost fall, when he issued the New Testament in the original Greek, having carefully revised the texts from the best manuscripts to which he had access. He builded better than he knew. The printing press (1516) scattered it far and wide. Said a faithful Romanist, "No landing of foreign enemies could be so fatal as this invasion of the Greek Testament. If this book be tolerated, it will be the death of the Papacy." (!)

The German Bible. "Of vastly greater importance to the restoration of pure Christianity was Luther's translation of the Bible into German. By that work the success of the Evangelical movement was assured. Whatever therafter might have befallen Luther, he had put a weapon into the hands of the plain people by which the return of old things was made forever impossible. God's Word could never again be chained in secret places or be reserved to the learned. The prisoner in the Wartburg had once more, and for all time, set it free and given it to all nations" (Alfred Ramsey).

Luminous in simplicity. It was to be rendered into correct German, but at the same time the language of the common people He studied the language of the home, the shop, the market. This made his translation instinct with life. His Bible fixed the very form of the German language, has imbedded itself in German literature, and in the German heart. "Was the greatest single work ever accomplished in theological literature" (Krauth). A Roman Catholic Jesuit wrote: "A remarkable monument of literature. . . . The poetic soul finds in this translation evidences of genius and expressions as natural, beautiful and melodious as in the original"! A Calvinist: "Luther's version may be regarded in a secondary sense as inspired" (Schaff). "His version was a miracle of science. Its style sounded as the prophesy of a golden age in literature, and in masculine force, and in the unction of the Holy Spirit, it remains a yet unapproached model" (Reuss).

The place of the Word. Luther held firmly to the principle that the Church's business is to teach and expound the Word, that the Word would itself accomplish all needed reform, that we ought not to set ourselves up as above God's Word, but to give Him all the glory, that to the infallible Word, and to that Word alone, dare final appeal be made. To this day these are the distinguishing traits of Lutheranism; and we owe the projectors of the famous Marburg Colloquy a debt of gratitude for bringing them out and giving us a clear, clean-cut statement of Lutheran principles. Let us, also, make the Word supreme. Beware

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 51 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

of false doctrines and heresies all around you. Be faithful to your Church, which is the Church of the Pure Doctrine.

"*What mighty stress* he (Luther) laid upon the Word! In what peculiar sense was it his supreme mission, by translating the Scriptures into the familiar language of the people, to 'write the vision and make it so plain that he who runs may read it'" (Charles L. Fry).

What our Lord said. "Search the Scriptures." "No one but Jesus Himself knew the importance of that command. How easy it is for some to be deceived by Satan: and how necessary it is for us all that we be well informed and armed at every point with the truth as it is found in God's Word" (Emma Mast).

Let our rallying cry be "To the Word!" "The Scriptures are a jewel cluster made up of the gold of doctrines, the pearls of comfort, the gems of prayer" (Gerhardt).

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Twenty-second Week after Trinity. Nov. 8, 1914.

REKINDLING THE LIGHT THAT FAILED

II Kings 23:1-3, 21-23.

DAILY BIBLE READINGS.

Monday, November 2—II Kings 22:1-7.
Tuesday, November 3—II Kings 22:8-20.
Wednesday, November 4—II Kings 23:1-20.
Thursday, November 5—Matt. 23:1-39.
Friday, November 6—Rev. 17:1-18.
Saturday, November 7—Rev. 18:1-24.
Sunday, November 8—II Kings 23:1-3, 21-23.

HINTS FOR LEADERS.

Open and close as usual. Arrange for special music. Use the poem and meditation given here in connection with your service. Arrange this in advance.

MEDITATION.

For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.—St. John 3:17.

1. God's world-wide purpose in the sending of Jesus.

2. A purpose on His part and on His Son's "to save."

3. A purpose to meet the world's deepest needs.

4. Laid in the eternal love of God and in the utter self-surrender of Jesus Christ—to do God's will and finish it.

5. A purpose, divine and Christlike, which involves every follower of Jesus in the sweep of its gracious plan, and makes all say, "I am debtor."

A VISION OF SERVICE.

Great Church of God, redeemed by love divine!
Now, and in times eternal, rise and shine!
For work unresting, yet with deep repose,
As that exulting labor grows!
Now, even now, in Thy far rainbrow light,
The principalities and powers on high,
On the dark clouds of earth's low sky,
See God's own many lustered wisdom bright.

* * * * * *

Is this the plan, the rapturous heavens reply,
Where righteousness and peace in harmony,
And tenderest mercy, noblest truth, shall kiss
In everlasting death-bought bliss?
Then let all evil die through realms above
And earth beneath, eternally!
Oh! knit creation's heart to Thee,
Never to sin, for evermore to love!

Compiled by Rev. L. M. Kuhns.

Josiah sought to restore the true worship of God among his people. Everything that as king he could do to promote true religion was done so far as his power was concerned. As king he did everything. He sought to rekindle the light that failed.

On the field of Lutzen, Gustavus Adolphus fell and Protestantism was preserved. Says Fletcher, "Swede and Vasa to the backbone, it was his own country after all that had most to bewail his loss. But the passionate grief in the streets of Stockholm found more than echo in every Protestant town in Europe—and in many Catholic; but most in that downtrodden Germany, to which he had appeared like a deliverer from on high, and which a Swedish historian finely calls his 'dear Fosterland.' For that land his death had almost as great an effect as his living deeds. It sanctified a cause which the German princes themselves had only known how to betray. He had been the first to set a bound to the tyranny which Germany was powerless to resist, and which would, if not resisted, have spread far beyond Germany, even far beyond distant Sweden. And for that reason Germany, Sweden, and mankind count him among their heroes."

Dr. Grossman, of Leipzig, on November 6, 1832, at the Second Centennial of the death of this hero, made a fervent appeal to carry on the work of the great defender of the Reformation. An association was formed known as Gustavus Adolphus Society of Europe, to be a living monument to his name. This society assists congregations and families in Roman Catholic lands. It protects them from persecutions. It supports their efforts to rekindle the light of the gospel of pure and unadulterated Christianity. It builds churches, schools and parishes and does other work necessary to promote European Protestantism.

One of the countries that interests us in this connection is Porto Rico. Laury says, "The island, before it became American territory (1898), had been for four hundred years under the sway of the Roman Catholic religion. Conditions ecclesiastically and politically had become so bad that the people became grossly immoral, illiterate and poverty-stricken. If anything could add to this deplorable state of affairs it is spiritualism, which has taken a powerful hold on the upper classes. Among such people the General Council of the Lutheran Church in America felt constrained to plant its banner. No counter mission against the Catholics, though if the Lutheran Church wanted to mete with the measure used by the Catholics in nearly all of her mission fields,

she would be abundantly justified in engaging in that work; but a mission among the neglected, the unchurched masses who will never join the Catholic Church, there the Lutheran Church has a right, call and a mission to perform."

Impelled by thoughts such as these, Mr. G. S. Swenson, a teacher in the Porto Rican schools, directed the attention of the American Lutheran Church to that field and, at the same time, started in January, 1899, a school with three Porto Rican boys. The General Council sent out, 1899, Missionaries Hankey and Richards, who, while learning the language, succeeded in increasing the number of scholars to 75. Miss Wahlsted, by her self-denying labors, is of great service in the school work. The present and only missionary, Rev. H. B. Richards, has general oversight of the work and gives his attention to the congregation at San Juan, of twenty-five members, that at Catano with the same membership, and to the Sunday schools and day schools. What is considered the most beautiful church on the island was erected under the supervision of Rev. C. H. Hemsath, and dedicated August 16, 1903. Rev. Wischan has generously supplied the mission with Luther's Catechism in Spanish. Hitherto the work has been greatly hampered on account of the lack of men and means, but with proper support the work, conducted on evangelistic, educational and industrial lines, should yield good returns.

During the past few years the Women's Missionary Society of the General Synod has supported the work in South America. The Missouri Synod is working in Brazil. Ignorance and superstition is found in this land. We quote from another with reference to this mission work. South America is a country of immense possibilities. Ex-President Roosevelt has made us in some measure acquainted with its possibilities. For her religion so far as it is to be Protestant, Latin America must look to North America for her light. Lax morality came with the Roman Catholics to the shores of South America. Protestantism brought an open Bible and the worship of Christ to North America. Not to Europe but to the Church and the Christians of North America is given the responsibility of rekindling the light of Luther's open Bible in that southland.

Unquestionably the work inaugurated at the Second Centennial Celebration of the Battle of Lutzen is bearing fruit. In the language of another it can be said "We know what an impetus to literature and especially to theological study was given by the Lutheran Reformation in Germany; Lutheranism was essentially in its early days a scholarly faith, and when engrafted upon the rugged Swedish stock it did produce very rich, if not very enduring, fruit. That there is something in 'national character' is a doctrine which will probably survive the destructive efforts of modern historians. And the character of the Swedish people seems to have been actually new-created by the Reformation. The same was the case in Scotland, but one difference is readily perceptible; Scotland became Calvinist and learnt only the sterner lessons of Protestantism; Sweden took in all that was brilliant, attractive, and progressive from her Lutheranism, while her fresh Northern blood prevented her from relapsing, as the German Lutherans so easily did, into an indolent fatalism. By the end of the sixteenth century the Swedish nobles were by far the most cultivated aristocracy of the North."

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Twenty-third Week after Trinity. Nov. 15, 1914.

"TO JUDGE THE QUICK AND THE DEAD"

Matt. 25:31-46.

DAILY BIBLE READINGS.

Monday, November 9—Zech. 14:1-21.
Tuesday, November 10—Mark 8:34-38.
Wednesday, November 11—Acts 1:1-11.
Thursday, November 12—I Thess. 4:1-6.
Friday, November 13—Jude.
Saturday, November 14—Revelation 20:1-15.
Sunday, November 15—Matt. 25:31-46.

HINTS FOR LEADERS.

Hymn. Psalm 50 (read responsively). Gloria Patri. Collect. Hymn. Repeat the Apostle's Creed. Scripture Lesson, Matt. 25:31-46 (by leader). Music. The following Scripture passages to be read by members (prepare slips in advance): (1) Christ the judge. John 5:22; II Tim. 4:1. (2) An omniscient judge. Mark 4:22; Luke 12:2. (3) Who will be judged? I Cor. 3:13; II Cor. 5:10. (4) Reward of the faithful ones. II Tim. 4:8; Rev. 2:10. (5) Doom of the unfaithful. Matt. 7:22-23; Psalm 1:6. Hymn. Remarks by the pastor upon the subject. Announcements. Closing service.

Topic reviewed by Rev. Paul W. Koller.

Our lesson is of the second coming of Christ, when He shall judge both the quick and the dead. His first coming was to Judea to make plain to men the way of salvation. His second coming will be to the entire globe to judge all peoples and nations. The subject is not without solemnity and perhaps not altogether a pleasant one. To dwell upon it, however, in the right way will be of profit to us all, for many of us live as if we had forgotten that Christ would come again. There are a great many things in our modern life that promote vague conceptions of Christ and His great power.

The second coming of Christ is therefore an event of most momentous importance, whether we associate it with the threatened destruction of the present order of things, the last dreadful day of general settlement between man and God, or whether we understand by it the death of each single individual. It is the great day of accountability for all men and for you and me as individual beings. Of the fact of Christ coming again there can be no question on the part of those who believe His Word. Nor is the manner of His coming unknown to us, for the Bible has told us that He shall come in glory with great power. The Bible also tells us of what shall be the effect of His coming—how it shall mean terror and sorrow to some, but joy and release to others. These things are profitable for us to know, and we should read our Bibles, seeking light on this subject. The vital thing, however, for us is, will we be ready when He comes? What kind of preparation shall we make? What shall we do to meet Him when He comes?

1. *Watch.* That means a number of things. Among others it means: Study the signs of the times and their warnings. Christ's warning is "Let no one deceive you for falsifiers would if it were possible to deceive even the very elect." We are to be constantly on the *watch.* Not so much perhaps for the coming of Christ as to be *ready* for His coming. We might be inquisitively gazing up into heaven for the signs of the coming judgment, and yet never see anything, for no watching of that kind will give a knowledge of His approach. We watch best when we put ourselves on guard against those things in the life about us that would cloud our spiritual vision and make us forget God.

2. *Resist temptation.* In the gospel of Luke Christ urges us, in speaking of His coming in judgment, "Take heed unto yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon you suddenly as a snare." Mark who the persons are to whom these startling words were addressed. Not to carnal minded Pharisees, not to skeptical Sadducees, not to worldly Herodians, but to Peter, James and John—the intimates of Christ, as well as to all the apostles. Men who had given up all for Christ's sake, and who had proven the reality of this faith by loving obedience and steady devotion. If the warning was needed then, it is needed now. Needed by Christian men and women because of the degrading effect of modern evils and the corroding effect of pleasure seeking and money making, which bring about poverty of soul and beguile into neglect of duty.

3. *Help the poor and needy.* While, of course, this is not the only thing to be done in order to stand well in the judgment. Yet in St. Matthew's account of what Christ says about His second coming this is the thing that blessed or condemned. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This is indeed pure religion and undefiled. If we expect to meet Christ when He comes and obtain the "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," we must help those who are distressed and afflicted.

4. *Hold communion with God.* It has become somewhat fashionable in our day to regard prayer as something antiquated. Money we are told tells more mightily than meditation. Actions speak louder than words. Prayer, however, is more than words. It is speaking with God. It is coming into association with the powers of heaven, and holding intercourse with the Being who helps us watch and serve and resist temptation. We need this intercourse with God to help us to live that we may be ready to meet the Judge of all the earth.

SUGGESTED QUESTIONS.

1. Why is Christ the best Judge of humanity?
2. What will be the standard of judgment?
3. How can we best be ready for the Judgment Day?
4. Do you think you are ready?

Thanksgiving Week. Nov. 22, 1914.

"GIVE THANKS UNTO HIM"

Psalm 100; Ephesians 5:20-21.

DAILY BIBLE READINGS.

Monday, November 16—Deut. 16:9-15.
Tuesday, November 17—Psalms 92:1-2.
Wednesday, November 18—Psalms 95:1-7.
Thursday, November 19—Acts 4:23-28.
Friday, November 20—Psalms 145:1-21.
Saturday, November 21—I Peter 1:3-5.
Sunday, November 22—Psalm 100; Ephesians 5:20-21.

HINTS FOR LEADERS.

Hymn 55. Lesson text, Ps. 100 (read by leader). Prayer (by leader). Hymn 136, "My Country 'Tis of Thee." Leader's talk (very short). Hymn, "A Mighty Stronghold."

Verses read (these given out before): Eph. 5:19-21; Ps. 34:1, 66:1-2, 149:1, 7:17, 67:3, 109:30, 117; Acts 16:25; I Peter 2:9; I Peter 4:11; Heb. 13:15; Dan. 2:23; Luke 24:52-53.

Prayer (by pastor). Special music. Announcements. Hymn (Luther League Rally Hymn). Mispah.

Topic reviewed by Rev. Paul W. Koller.

We have as our Thanksgiving topic for this year the scriptural requirement that rests upon every child of God: "Give

thanks unto Him." The giving of thanks, however, is not to be simply the obeying a command. If we are not thankful from the heart God does not want our mere words of thanksgiving. We must praise Him with a whole heart. This should not be hard for us to do, for God has given us so many things to be thankful for. We indeed have many reasons for thanksgiving. As individuals, as families, as citizens, as members of a great commonwealth, as freemen of a mighty nation, as children of God—we have reasons, flowing into a strong and ever swelling tide, calling for grateful thanksgiving. Let us think of some of them.

1. Abundant cause for thanksgiving is found in the material blessings bestowed upon us this year. While famine has shadowed some lands our harvests have been plentiful. No malignant plague has scourged our people. No great catastrophe in nature has befallen us. Vastly increasing wealth has made America the most prosperous nation on the globe. Peace, too, crowns our land. And while our hearts are heavy with the burden and sorrow of our brothers across the seas who are at war, we cannot help but be profoundly thankful that God has blessed us with peace.

We have come a long distance in material prosperity from the day when a handful of Puritans stood on the rocky shore of New England watching for the return of the ship that would bring them food to enable them to live through the winter.

2. We have reason also to be thankful for the blessings which tend to uplift us intellectually. Education is nowhere so free or so widely diffused as in this favored land. It is true that we have much to learn about methods and the wise appointment of means to the end. The tendency of the times, which seems to foster a showy education rather than a deep and well-laid foundation of knowledge, is indeed to be deprecated. Yet there is no question but that a great advance has been made along educational lines. There is no country where sound and useful education is so widespread and so useful to all the people as in America. Let us show our thankfulness for this by giving God the praise, and guarding our fountains of learning from all who would work them harm.

3. We have reason also to thank God for the progress that has been made in reform movements. True reform and morality have not reached a very great height, but sin and vice no longer find among us a refuge from public scrutiny and condemnation. The public conscience has been aroused, and never has there been such an honest hunting out of graft and corruption. High position, wealth and influence have been unavailing to shelter criminals from the power of public opinion and the penalty of violated law. The evils of intemperance have been more successfully combated than ever before. We can thank God that truth and virtue, goodness and piety have in America a fairer field to combat evil than ever before.

4. Loftier than all other benefits are the spiritual blessings bestowed by the Lord. The year has been one of wide success in evangelism. The knowledge of the gospel has been brought most earnestly to men and women everywhere. The missionary spirit has had a remarkable growth. There is more reading of the Word of God than in past years. And the way giving has increased is wonderful.

In our own Church we have many things to be thankful for. It holds a more and more important position in American church life, due to our increasing numbers and firm hold upon the Bible as the Word of God. It has been indeed a year of rich spiritual blessings.

For these things and many others let us give thanks unto God. We cannot pay God in money for His bounty and goodness, but we can give Him our hearts and honor Him with praise and thanksgiving. This is all He asks. Let us give it.

QUESTIONS.

1. Why is God so well pleased with praise and thanksgiving?
2. What does a thankful heart do for us?
3. What have you to be thankful for?
4. How do we best express our thankfulness?

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Luther League Review

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IN THE INTERESTS OF
The Lutheran Church and Her Young People

Edited by E. F. EILERT

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Editorial

This issue of the REVIEW is devoted to the proceedings of the Baltimore convention. Every Luther Leaguer, whether State, District or Local officers, should read the report of this convention carefully. All members and all interested in the advancement of the work of the League should secure and read this number of the REVIEW. It is important that our Leaguers keep in touch with the work of the League and keep themselves informed in regard to it.

Jerusalem was the scene of a memorable gathering. This was in the Apostolic age of the Church. It was an assembling of the Apostles and elders, who "came together" to "consider" certain matters. These things were of vital importance to the infant Church and far reaching in their effect. This was a beginning of religious conventions, call them by whatever name you please. Baltimore has just been host to a great convention. Lutherans in that city have been awakened to a new vision of their Church. On the threshold of another year's work, as Christian activity is resumed after the vacation period of quietude, the Church has received an impetus for increased effort. The seven sessions of the convention of the Luther League of America brought to this great Lutheran stronghold many Lutherans of all portions of our Church from all sections of the continent. This convention was reciprocally beneficial, being of mutual helpfulness to both host and guests.

To one it gave a wider vision of the Church—a conception of the points of agreement amid differences, the possibility of federation and co-operation on the basis of the underlying harmony within the denomination, and of the ability, both the latent and awakened talent among our laity. To the other it gave an insight into the possibilities of our Zion where age, and numbers, and wealth give it local standing of prominence and prestige. The large number of magnificent church edifices, the proportions of the membership, and the institutions of the Church were a revelation to many of the guests.

Two things are important. Their importance is that the impressions and lessons of the convention may be conserved for a period longer than the usual nine-days wonder. The convention city must adopt some practical "follow up" system to harvest the results. To leave the spiritual quickenings like grain cut and left in the fields not gathered into barns is to lose very much of the practical value of this mobilizing of our Lutheran young people. This responsibility rests upon the pastors and Christian workers of the city that entertained the convention. To give as universal applicability of the good things of the convention as possible each delegate and each visitor must be personally responsible as an agent to spread and disseminate its inspiration, instruction, and spirit of service and loyalty. This is a duty as well as a privilege they owe and enjoy, due to those in the home society, local, District or State League.

In general there are three things additional that deserve mention. The theme of this convention was of a more technical character than any previous Luther League

Convention theme. But it was educational, and gratifying to note that in the Church there were men thoroughly competent to discuss the theme with understanding of the subject and with instructive helpfulness to the hearers. It demonstrated the vitality of the Augustana as a vital anchorage doctrinally in modern problems. It manifested the fact that the League is abreast of the times in thought. Loyal to the Church of the Fathers, the laity are living and dealing with the problems of their own daily lives. It was a happy thought that in the unrest of these times the young people were given a doctrinal mooring in the drift of current discussion, and from correct and sound Gospel lines of thought were given right direction to their thinking and the forming of their opinions. The devotional and reverential spirit marking their aggressive zeal showed the League has been an agency of unusual value in the Church. No body of laymen, no gathering of young people could be more worshipful than the delegates and visitors to this Baltimore Convention of the Luther League of Amercia. Let us not be afraid of that word piety, and piety of that blessed godly sort was a strong undercurrent in the convention manifest in the devotional services, the sermons, the papers, and the addresses. This spirit reflected repeatedly in many ways during the convention was not the least hopeful sign, but it is mentioned last that it may be remembered longest.

This convention of the Luther League of America marks a progressive step forward in the work of the League. In the hands who have guided it in the past it has been a most safe and educational and missionary auxiliary of the Church. If in the years to come those who shall come forward to give it direction, shall not, like Pharaoh in Egypt, forget Joseph, the League and the Church together will be safe, nor will there be necessity to raise the question whether the organization is fulfilling its original purpose. Its mission and its work of the Church, by the Church, and for the Church will be assured.

The daily papers everywhere are teeming with advertisements giving testimonials of the cures effected by patent medicines. In connection with this a very practical lesson is to be learned. We do not always think of it, but just pause for a moment and think of the kind of invitation that is usually given to embrace Christianity. The blessings and happiness that such an act will bring are always pointed out, but how many do like the old farmer, who, seeing a man limping past, pulled up his horse and shouted: "Say, boss, got the rheumatiz? I had it and I've got a cure I'll give you." Now, there are cases of other spiritual and moral ailments limping past every day, and when you see the next one just pull up and get hold of that man and tell him of the good solid results in your own case.

The Luther League means to impress and to cultivate a spirit of usefulness and loyalty to the local church, where this is always rightfully expected and is most quickly felt for good. Instead of a deplorable diffusion of strength, this means concentration of effort and energy. Some excellent people make the mistake of spreading their Sunday religious activity over a whole city in a half dozen different churches and missions. I have recently seen some of this "watered" religious effort and the dividends paid upon it. At night they retire completely exhausted physically, but blessed with a clear conscience of having "put in a day of good licks" for the Lord. Possibly they have, but, as each church naturally provides enough services of its own to engage the strength and activity of its membership, it would seem ordinarily, to them more actual gain for religion to use the spare portions of the day for both needed rest and reflection, and to give the remaining time to the local church, doing perseveringly all one can in every department of its work.

AN EXPRESSION OF THE CONVENTION

The unanimous expression of sentiment here about the convention is that it was most inspiring and helpful. It has brought into cooperation forces which were widely scattered before. Arrangements are being made to concentrate our young people thus brought together in practical work. Following in a way the line of thought of the convention the work will probably be that of Inner Missions. The convention has filled our young people with a desire to do some definite work.

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His schooling began in his fourth year, and the art of spelling at once became a passion with him. In school and out, he kept incessantly at its study. Hour after hour he would lie on the floor, spelling over all the difficult words he could find in the few books that the family owned.

The fame of his prowess spread. Naturally, Horace was the first one chosen at spelling matches. He had a lisping, whining voice, and spelled his words with the utmost confidence. Sometimes in winter, when the snowdrifts were so deep that one of the big boys had to take him to the school house on his back, the little white-haired fellow would drop asleep between turns. When his word came round, his neighbor would nudge him anxiously; he would wake, spell his word, and drop asleep again at once.

So great was the boy's reputation as a student of unusual powers that the select-men of a neighboring town, in passing a rule forbidding the attendance of the local school of any pupil from outside the township, honored him by adding the clause, "Excepting only Horace Greeley!"

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NEW YORK

—Rev. C. J. Lucas, of St. Mark's Church, Brooklyn, has received and accepted a call to St. John's German Church, Brooklyn.

PHILADELPHIA

—Rev. John W. Richards, formerly pastor of St. Paul's Church, Lima, Ohio, has accepted a call to the pastorate of St. Luke's Church, Seventh and Montgomery streets, this city.

WASHINGTON, D. C.

—The cornerstone of the Evangelical Lutheran Church of Georgetown, Rev. L. H. Waring, Ph.D., pastor, was laid Wednesday, September 16.

PITTSBURGH

—The Pittsburgh Inner Mission Society announces the arrival of the new superintendent, Rev. Ambrose Hering, and the active resumption of City Mission and Inner Mission activities. The office of the Superintendent will be in constant touch with railroad information bureaus, railroad and police station matrons, and public institutions, and is prepared to help any one in need. The Superintendent will be glad to recommend good boarding and rooming houses to young women and men and others coming to the city as strangers. The 'phone is in the Superintendent's name. Pastors, Church and Bible School officials and parents will do well to make known the work of the society and its desire to serve the stranger whatever his need may be.

BALTIMORE

—Rev. E. K. Bell, D.D., last month celebrated the fifteenth anniversary of his pastorate of the First Lutheran Church of this city. The historical sketch of this pastorate showed that in the fifteen years the Church had enrolled 1,028 new members, contributed about $175,000 for missions and other beneficence, and $137,000 for the maintenance of the home Church.

ALBANY

—The new St. Peter's Lutheran Church, Rev. C. B. Gruver, D.D., pastor, was dedicated with special services on September 20-27.

GENERAL

—The Lutherans of De Kalb County, Ind., held their third annual rally on August 20, in St. Mark's Church, Auburn.

The morning session was devoted to the interests of the young people, and four addresses were made, as follows: "What the Young People's Society Has Been to Me as a Young Man," Earl A. Pfaff, Auburn; "What My Church Relationship Has Meant to Me as a Young Man," Harry Hursh, Spencervilie; "The Young People's Society in the Country," Harry Morrow, Wittenberg Church, Troy Township; "The Need of Cooperation," L. F. Tombow, St. Mark's, Butler.

—One of the most active laymen of the United Norwegian Church, Osmund Wing, died a few weeks ago. Mr. Wing, who had taken an intelligent part in all the interests of the Norwegian Church, left an estate of $100,000, one-tenth, or $10,000, of which he left to St. Olaf College and other institutions of the United Norwegian Church. During his lifetime his liberal donations were noteworthy.

—The Orphans' Home at Salem, Va., is caring for 107 children, which now needs a new building to relieve the overcrowded condition.

—Rev. W. O. Waldal has been elected superintendent of the United Norwegian Lutheran missions in Canada.

The Lutheran Church Visitor has recently established a "Luther League Department" in its columns. Rev. C. F. W. Hoppe, D. D., will edit this department.

—Rev. Preston A. Laury, of Perkasie, Pa., has entered upon his duties in the Canada Synod's seminary at Waterloo, Ont.

LUTHER LEAGUE OF MINNESOTA

(Continued from p. 34.)

ment and camp-fire refreshments were served.

The concluding evening session was opened by Rev. Luther Malmberg, of St. Peter. Excellent addresses were given by Revs. Charles L. Gauger on "Definite Faith" and L. Franklin Gruber of St. Paul on "Lutheran Faith." The convention was favored by fine musical numbers by delegate Harry Anderson and the local choir. A resolution of thanks to the local League for their unprecedented hospitality and entertainment was read. The singing of the Rally Hymn, with prayer and benediction by the president, closed the convention.

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The Auto Da Fe

On the 10th of December a placard was affixed to the walls of the Wittenberg church, inviting the professors and students to repair at the hour of nine in the morning to the east gate, beside the holy cross. Accordingly a great number of doctors and youths assembled, and Luther put himself at the head of the company, and they proceeded to the place appointed.

A scaffold had been erected and was set on fire. As the flames arose, Luther approached and cast into the midst of them the canon law, the decretals, the Clementines, the Extravagants of the Pope, and some of the works of Eck and Emser.

When these were reduced to ashes he took the Pope's bull, held it up, and exclaimed: "Since thou hast afflicted the Lord's Holy One, may fire unquenchable afflict and consume thee!" Then he threw it into the flames and calmly returned, followed by the crowd of spectators.

"This is a mighty struggle but just begun," he said; "hitherto I have been only jesting with the Pope. I entered upon this work in the name of God; He will bring it to a close without my aid, by His own power. If they dare to burn my books, of which it is no vain boast to say that they contain more of the gospel than all the Pope's books put together, I may, with far better reason, burn theirs, which are wholly worthless."

By this act Luther distinctly declared his separation from the Pope and the papal Church. He thus accepted the excommunication, and proclaimed to the world that between himself and the Pope there was war to the death.

The next morning, at the close of his lecture, the hall being unusually crowded, he said with great animation: "Be on your guard against the laws and statutes of the Pope. I have burned the decretals, but that is mere child's play. It is time, and more than time, that the Pope himself were burned; I mean, the papal chair, with all its false doctrines, and all its abominations." He then added with great solemnity: "If you do not, with your whole hearts, resist the impious usurpation of the Pope, you cannot be saved. Whosoever takes pleasure in the popish doctrine and worship will be lost to all eternity in the world to come."

The effect was tremendous. It was felt by the whole of that great audience, that those words were truth, and "it was evident," said one of the hearers, "that Dr. Luther is an angel of the living God, commissioned to lead back the sheep of Christ's flock to the wholesome pastures from which we have wandered."

Thus passed Luther out from the Roman Church into the true Catholic Church, the Church Universal, founded by Christ.

"At the east gate of Wittenberg he kindled a flame which three hundred years have not yet extinguished." And so predicted Luther: "Remember," he says to Staupitz, "what you yourself said. If God were not the author of all this, it never could have taken place. The tumult is constantly growing more and more tremendous, nor do I think it will ever be appeased until the last day."

"The papacy," he adds, "has ceased to be what it was yesterday and the day before. Excommunicate me and burn my writings, it may; ay, and put me to death; but that which is now going forward it can never stop. We stand on the very threshold of some wonderful dispensation. When I burned the bull, it was with inward fear and trembling; but I look back upon that act with more pleasure than upon any passage of my life."

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No question concerning our Services remains unanswered.

In the preparation of this Explanation the Standard sources have been consulted. Whatever seemed well adapted to explain the meaning and the connection of the several parts of the Service of the Church was freely used.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all district and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

BROOKLYN DISTRICT.

—The Fall Convention of the Brooklyn District Luther League was held on Saturday, October 3, at Christ Church, Freeport, the Rev. August C. Karkau, pastor. About seventy-five delegates and visitors were present. The opening service was conducted by the Rev. Ernest A. Trabert, pastor of the Church of the Messiah, Brooklyn. Miss M. Peper gave an excellent talk on "How I Would Conduct a Junior Luther League," followed by discussion, in which several delegates took part. Miss Marie Hachtmann, one of the delegates to the National League Convention at Baltimore, read an excellent report of all the sessions. The Executive Committee presented several changes in the

constitution which will be discussed at the November convention in St. Stephen's Church, Brooklyn. The Extension Committee reported that they expected to propose two new Leagues for membership at the next convention. At the afternoon session, the Brooklyn District was honored in having the Rev. Luther M. Kuhns, General Secretary of the Luther League of America, present. Following this session, supper was served by the local League in the Parish House.

Rev. A. L. Benner, of St. John's Church, Richmond Hill, conducted the evening service and an address on "Reverence" was delivered by Rev. George C. Loos, of East Orange, N. J. The officers of the Brooklyn District League are: President, Rev. A. C. Karkau; recording secretary, Miss Anna Kalfur; corresponding secretary, Mr. Robert C. Brown, and treasurer, Miss Carrie Niebling.

SYRACUSE DISTRICT.

—The Luther League of St. Paul's Church shows marked activity. It has a membership of seventy-three, nine of whom were added at one meeting recently. Rev. A. Gilmann was installed pastor of this Church, August 30 last.

ALBANY AND SUSQUEHANNA DISTRICT

—The Luther League of St. John's Church, Rev. Oscar Krauch, pastor, is making elaborate preparations for the celebration of its twenty-fifth anniversary, on Sunday, November 8, and Monday, November 9. Mr. E. F. Eilert has been invited to be the speaker on Monday evening.

BUFFALO DISTRICT

—Grace Luther League, North Tonawanda, is steadily gaining in membership. In order to increase the attendance a contest has been arranged beginning in October. During the summer the church building was painted, the Luther League paying for this improvement. Rev. Paul G. Krutzky is the pastor.

NEW JERSEY

—The Nineteenth Annual Convention of the Luther League of New Jersey will be held in the English Lutheran Church of the Holy Trinity, corner of Sixth and Franklin streets, Elizabeth, N. J., Rev. H. L. Y. Seyler, pastor, on Saturday, October 31, 1914.

A cordial invitation is extended to societies of Lutheran Churches to send delegates, also to pastors of societies not connected with the State League, in order that they may become better acquainted with the work of the State League and the League in general. Yours sincerely,

CARL E. THORBECKE,
President.

PENNSYLVANIA

PHILADELPHIA DISTRICT.

—The annual convention of the Philadelphia District Luther League will be held in the Church of the Holy Communion, Rev. Dr. E. P. H. Pfatteicher, pastor, on Tuesday, October 27, 1914, with sessions at four and eight p. m. At the afternoon session important business will be considered including the adoption of a new constitution, election of officers and the reports of the delegates from the recent state and national conventions of Lancaster and Baltimore. At the evening session Rev. C. M. Jacobs, D. D., will address the convention on "The Lutheran Church and Present Day Problems."

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SCHUYLKILL COUNTY DISTRICT.

—The twenty-first annual convention of the District Luther League of Schuylkill county convened in Trinity Lutheran Church, at Valley View, on October 7. There were between sixty and seventy delegates and visitors present. Ashland, Mahanoy City, Tamaqua, Minersville, Quakake, Auburn, Pine Grove and Tower City were represented. The edifice was beautifully decorated, and a cordial welcome greeted all who attended. On behalf of the local League, Mr. A. R. Deibler, of Valley View, welcomed all of the guests and the president, Frank L. Bonn, responded. The reports of both the statistician and treasurer showed the organization to be in a very healthy condition and the work accomplished in the separate Leagues during the past year showed that the work was in unison with that of the State and National Leagues. The delegates to each of these conventions gave intensely interesting reports of the proceedings. The matter of the per capita tax as expected by the State and National Leagues was discussed and to those Leagues who were not in full accord with the same. A committee appointed by the president was requested to make the matter clearer by a visitation, if possible.

A very complete and concise biographical sketch of the life of Dr. W. A. Passavant was read by Leon M. Brobst, of Mahanoy City.

Walter Wolf, of Tamaqua, in a well delivered speech portrayed "The Individual in the Luther League Both as to His Spiritual Inheritance and His Opportunity for Service." Papers on the "Organization of the Luther League" were read and showed very careful and excellent preparation. They were on "Material," by Miss Bessie Zerbe; "Achievements," by Mr. William Tallman and "The Outlook," by Mrs. Ira Frankenfield. The address for the evening session was delivered by Prof. Robert R. Fritsch, of Muhlenberg College, Allentown, on "The Laws of Spiritual Health and Growth."

The following officers were elected for the ensuing year: President, Frank L. Bonn, Auburn; first vice-president, Leon M. Brobst, Mahanoy City; second vice-president, William Tallman, Tower City; third vice-president, Harry T. Schultze, Pottsville; recording secretary, Miss Hulda Kellner, Tamaqua; statistical or corresponding secretary, Miss Hattie Henry, Tower City; treasurer, Miss Irene Flug, Minersville. The president appointed Rev. George Gebert, D.D., Tamaqua, as chairman of the Executive Committee, and Rev. Ira Frankenfield chairman of the Extension Committee.

READING DISTRICT

—The Luther League of Grace Church, Shillington, recently presented a brass altar cross to the congregation.

ALLENTOWN DISTRICT.

—The program for the Fall Convention of the Allentown District Luther League, which will be held in St. Paul's Lutheran Church, Catasauqua, Rev. J. F. Lambert, pastor, offers the following.

The speakers for the afternoon will be:

Rev. C. Elvin Haupt, D.D., of Lancaster, on "Junior League."

Rev. Dr. A. T. W. Steinhauser, Allentown, "The Relation of the Luther League to the Church."

Mr. Harry Hodges, Philadelphia, "The Individual in the League."

For the evening a speaker yet to be selected will speak on some phase of Luther's life.

The morning session will be devoted entirely to business. Dinner and supper will be furnished by the Luther League of St. Paul's Church.

OHIO

—The Luther League of St. Paul's Church, Newark, Rev. George Bohon Schmitt, pastor, has recently presented to the congregation five beautiful sets of altar vestments. The work was done by members of the League These young people are loyal to their Church and pastor and are one of the splendid working forces of this most active Church.

SCIOTO VALLEY DISTRICT.

—Friday, November 27, 1914, is the date for the fourth annual convention of The Scioto Valley District Luther League, to be held in St. John's Church, Delaware, Ohio.

Each Luther League or Young People's Society connected with a Lutheran Church in the District, is entitled to five delegates. All Leaguers and visitors are cordially invited to attend.

A program of interest and helpfulness is being arranged. Kindly notify Miss Anna Pehrson, 33 Montrose avenue, Delaware, Ohio, who your delegates will be, who will remain over night and how many visitors will come from your League.

We would like to see you present! Assure all of your Lutheran friends that they are wanted and welcome.

ILLINOIS

CHICAGO DISTRICT

—During the past month or two, the Luther League of Chicago has been rather inert, due, primarily, to vacation season and, also, as the State Convention has provided sufficient activity and interest for this season of the year, the District League has allowed a short period of diversion from the usual "heart-and-soul" Luther League spirit, which usually characterizes the Chicago District Luther Leagues. But now, as the season of rest has again passed, preparations are being made for a useful, beneficial and pleasant winter.

—The September delegates' meeting was held in Immanuel Norwegian Lutheran Church, Monday evening, September 21. Eighteen Leagues answered to roll call with an attendance of 193 and nineteen Leagues not represented.

—Mr. J. George Teichmoeller, North Side Vice-President, had tendered his resignation, due to the fact that he has moved to Springfield, Ohio. Mr. Victor Anderson, of the Luther League of Unity Church, was appointed as North Side Vice-President.

—Mr. W. Roy Seibert, Vice-President of the South Side District, resigned, as he was attending college in Carthage, Ill., and would be unable to work with the League for some time. The new appointment for the South Side division has been deferred for the present.

—Miss Minnie Langguth, Recording Secretary, who was appointed Official Delegate for the Chicago District to the State Convention, read her report at this meeting, and it was so full and complete that it was second best to being there.

—The annual boat trip which the Chicago District League has enjoyed heretofore, was omitted this year owing to several requirements which the boat company insisted upon making. The Chicago District has arranged for a concert to take place in the near future. The committee has been appointed and are actively engaged in arranging for this event.

—As an appreciation of sympathy in the bereavement of Mr. Astenius, the former President of the Luther League of Chicago, due to the death of his mother, a floral gift was sent by the President in behalf of the Chicago District League.

—It was unanimously decided to send Rev. T. F. Dornblaser, D.D., a letter of sympathy on account of the death of his devoted wife.

—To the National Convention of the Luther League of America, convened at Baltimore, Md., September 22, the President sent a telegram of greeting from the Chicago District.

KANSAS

—The Luther Leagues of Glasco and Minneapolis held a largely attended and most enthusiastic rally on September 13, in St. Paul's Church, Minneapolis. Rev. J. C. Fitting, B.D., of Glasco, had charge of the service. It is planned to hold such a rally annually.

CALIFORNIA

—With a good attendance of members from the central part of the State, the Tenth Annual Convention of Central District Luther League was held September 7 in St. Michael's Church, Berkeley. An interesting program kept the delegates busy during the session, and they agreed that the convention proved of rich benefit to all. The officers elected for the coming year were: Charles L. Trabert, of Berkeley, president; Luther Meyer, of San Jose, secretary; Myron Hestorff, of Salinas, treasurer; Rev. J. E. Hoick, San Jose, recording secretary.

At the evening program the newly elected president presented briefly the platform for achievement for the coming year on the part of the Central District Leagues: First, the organization of local Leagues where none now exist and the closer affiliation with all Lutheran young people's societies not now in our organization. Second, the organization of a California State League. Third, closer affiliation with the National Luther League. Fourth, the welcoming of all Leaguers from a distance who come to visit the exposition, and assisting them during their stay in our midst.

A committee of three: Rev. Oscar H. Gruver, of Oakland; Messrs. O. W. Weibel, of Berkeley; Arthur Fritz, of San Francisco, were appointed to take care of all arrangements to properly aid all visiting Leaguers during the year 1915.

The vested choir of St. Michael's rendered splendid music at the evening service. Miss Dorothy Hutchins sang "The Plains of Peace" very acceptably at the afternoon session, and a male quartet also rendered vocal selections. The

next convention of the District League will be in one of the churches of the bay cities.

The following was the program of the convention:

Morning—Address of welcome, Rev. Harvey M. Leech, Berkeley; response, visiting pastors; paper, "Why Should All Luther Leaguers Attend Divine Worship?" Charles A. Swain, San Jose; address, "Are We Prepared to Meet the Influx of Young People in 1915?" Rev. O. H. Gruver, Oakland; address, Rev. N. N. Harter, Salinas.

Afternoon—Address, Rev. C. F. Oehler, Sacramento; enrollment of delegates; paper, "Church Music," Charles L. Trabert, Berkeley; paper, "How to Conduct a Model Luther League Service," James Kessel, San Jose; address, "How Can the Luther League Assist the Pastor?" Rev. Herman Gehrcke, San Francisco; paper, "Entertaining Young Lutherans Visiting the Exposition," Rev. Gehrcke's society; paper, "The Sunday School Training Missionary Forces," Mrs. Julia Swain, San Jose.

Evening—Sermon, Rev. J. R. Braeuer, San Francisco; sermon, "The Glories of Zion," Rev. J. E. Hoick, San Jose.

TEXAS

—The Luther League of Texas held its first anniversary convention August 15 to 17, in San Antonio. Of the twenty-eight local Leagues of the State only fourteen are in connection with the State League, these being represented by upwards of 150 delegates. Rev. E. A. Sagebiel, of Brenham, Tex., is the president. Rev. H. J. Romberg delivered the anniversary sermon. The League resolved to raise a Reformation jubilee fund until 1917, when the Reformation jubilee will be celebrated at a convention to be held at Austin, Tex.

CANADA

WESTERN DISTRICT

—The Second Annual Convention of the Western District of the Canada Luther League opened in St. Paul's Lutheran Church at Toronto, at 2.30 P. M., September 7, 1914, the Rev. J. S. Herold, pastor. The fine new church was exceedingly inviting and gave a refreshing welcome. The opening services were conducted by the pastor of the Church, who extended a royal welcome to all delegates and visitors. The response was made by the President of the District League, Mr. G. Boyer.

At this session the reports of the various officers and committees were received, while a greater part of the time was devoted to addresses and discussions. The Statistical Committee, through Mr. E. Beckman, presented a very interesting report, showing that ten Leagues were represented by twenty-three delegates and seven clergymen. The following Leagues were represented: Unionville, Toronto, Hamilton, Welland, Humberstone, Preston, Brantford, Galt, Waterloo, and Berlin.

The Luther Leagues of St. Matthew's Church, Welland, Bethsaida, Unionville, and the Young People's Society of St. Peter's, Preston, made formal application for membership and were warmly received into the District League.

The following committees were appointed by the president:

(1) Nominating—Rev. N. Willison, Miss E. Schultz, Miss Heimbecker, Mr. E. Beckman.

(2) Resolution—Rev. W. H. Knauff, Miss Frisby, Mr. C. Lossing.

(3) Press—Miss R. Reddick, Miss Theil, Mr. F. Otterbein.

(4) Extension—Mr. R. Schultz, Miss T. Hesler, Miss A. Petersen.

(5) Auditing—Mr. G. Widenhammer, Rev. P. C. Wike.

(6) Statistics—Mr. G. Widenhammer, Miss Kern, Miss A. Petersen.

The Committee on Nominating reported through Rev. N. Willison as follows: Officers—President, Mr. F. W. Otterbein, Hamilton; vice-president, Mr. G. Widenhammer, Waterloo; recording secretary, Miss Theresa Hesler, Humberstone; treasurer, Mr. Charles Lossing, Berlin; corresponding secretary, Miss A. Pierce, Hamilton; statistical secretary, Miss A. Elliott, Toronto.

(2) Credential Committee—Miss Frisby, Unionville; Miss Heise, Preston; Mr. R. Schultz, Welland.

(3) Delegates to the Eighth Annual Convention of the Canada Luther League—Rev. Brandt, Preston; Mr. F. W. Otterbein, Hamilton; Miss Frisby, Unionville.

Rev. P. C. Wike conducted the closing exercises.

Bounteous meals were served by the ladies of the Church, in the spacious basement.

On Monday evening, at 8 P. M., the Annual Fall Rally of the Western District was opened by the Rev. J. A. Miller, Hamilton, conducting the vesper services. This was followed by an anthem by the choir of St. Paul's Church. The crowning address of the day was delivered by the rally speaker, the Rev. J. Keehley, of Buffalo, N. Y., on the theme, "The King's Business." Rev. Keehley made a forceful address.

A unanimous vote of thanks was extended St. Paul's Luther League and congregation for entertaining the convention.

The delegates from Berlin invited the District League to hold its next convention on Labor Day, 1915, in First English Lutheran Church, and the invitation was accepted.

FOX RIVER DISTRICT.

—The sixteenth annual convention of the Fox River District, Luther League, was held at Rome, Rev. T. B. Thorsens, pastor, September 29 to October 1, 1914.

The convention theme was, "Follow Me," Matt., 9:9, and the convention sermon was delivered by Rev. Mortvedt, of Newark, Ill., and the mission sermon by Rev. O. Sheveland, Lisbon, Ill.

The officers elected for the coming year are Rev. J. A. Bergh, of Elliott, pres.; Rev. O. A. Mortvedt, of Newark, vice-president; Miss Louise Osmon, of Morris, secretary; Mr. K. Kittelson, of Baker, treasurer.

The next convention will be held at Elliott, Ill.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Junior League Workers

DEPARTMENT EDITOR, REV. C. ELVIN HAUPT, D.D., LANCASTER, PA.

THE CALENDAR OF NOTABLE DAYS.

October 4. (Sunday XVII after Trinity.) Gospel Story. The raising of the widow's son.

6. Dedication (1745) of the old Lutheran Church at the Trappe, Pa.

7. 1518, Luther visited Augsburg. 1787, Muhlenberg's death (born Sept. 6, 1711).

8. 1905, Sweden and Norway form two kingdoms.

11. (The Sunday XVIII after Trinity.) The greatest commandments. (Gospel Story.)

12. 1492, Columbus discovered the "New World."

18. (Sunday XIX after Trinity.) Gospel Story. Healing the palsied man.

22. 1685, the privileges granted to French Protestants by the edict of Nantes were revoked (recalled) by order of the king.

24. 1684, the signing of the treaty of peace at Westphalia that closed the Thirty Years' War.

25. (Sunday XX after Trinity.) Gospel Story. Excuses against joining in the marriage of the king's son and the man who lacked a true wedding garment.

31. 1517, *Reformation Day.* Luther nailed 95 theses (articles) against the papal error of "indulgences to sin" upon the church-door of the Castle Church at Wittenberg, Germany. This day marks the beginning of the Restoration of the Truth in Jesus to the Holy Christian Church.

PERHAPS:

You can commit to memory the Gospel Lesson for each Sunday, or one of the beautiful hymns of the Church.

You can take advantage of questions, of a suitable kind, written out upon separate slips and given to each person in the Junior League to bring in the answer.

You can find some one who is willing to make a banner for the Junior League, to be the standing emblem and object lesson to use from time to time, in telling the Story of the Reformation.

You can take advantage of the precious Junior Topics, in your study of the truths that instruct the League.

Your Junior Leaguers are, some of them at least, growing old enough to pass from the Junior band into the larger circle of the main League. If so, by all means let them be promoted.

Your main League has never organized the Juniors. It is important that they should be brought together, for the League's sake and for their own.

Some of your Juniors are thinking of their confirmation at this time. How important to help them to choose the path that leads aright.

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BOOK REVIEWS

SACRED SONGS: Lutheran Book Concern, Columbus, Ohio. 25 cents per copy, $2.40 per dozen. This little book of one hundred pages is for use in Inner Mission work and for Church Societies. It is published by a committee of five under authority of the Joint Synod of Ohio. It contains a selection of Psalms. Some of the prayers, though good, seem too long for occasions. We note the Luther League Rally Hymn is included in the collection of hymns. We think the words "by permission" should be added. We also notice Fannie Crosby's hymn, "Rescue the Perishing," and Palmer's "Yield Not to Temptation." We are somewhat surprised at the inclusion of some hymns in the collection, but the committee seem to be awake, for they say: "Some hymns have been incorporated not heretofore used in any of our hymnals, but though new to our Synodical hymnody, they are not new to most of our people." This manual is printed in good style. A new edition may see the type enlarged.

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GOD'S DEALING WITH SAMUEL

God's Dealing with a Child. It was simple, direct, and plain, nothing babyish—but there was that which drew and held attention, and impressed the message. Samuel was made to recognize God as sustaining a personal relation to him, and to feel that he owed God something.

The Great Business of Directing the Child to God. Eli's greatest service to Israel was in showing Samuel God wished to reveal himself to him. The influence of that meeting was greater than the meeting of the kings on Israel's future career; and it placed Samuel in the right direction for his best development in godly service.

The fact that God revealed His will to the child Samuel and foretold the destruction of the wicked ministry of the sons of Eli shows the importance of youthful piety in developing character.